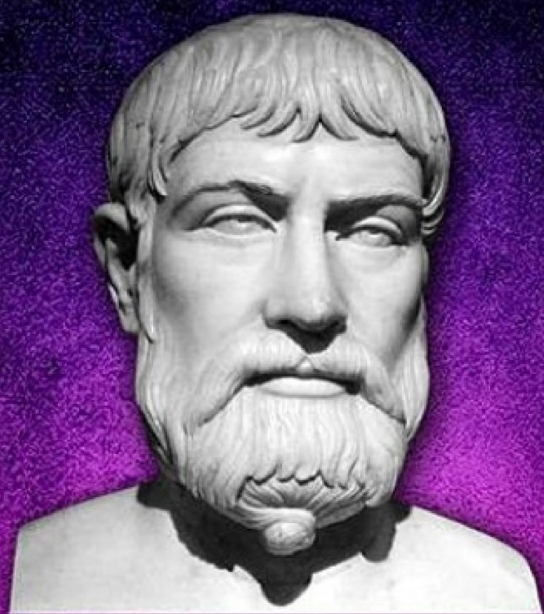




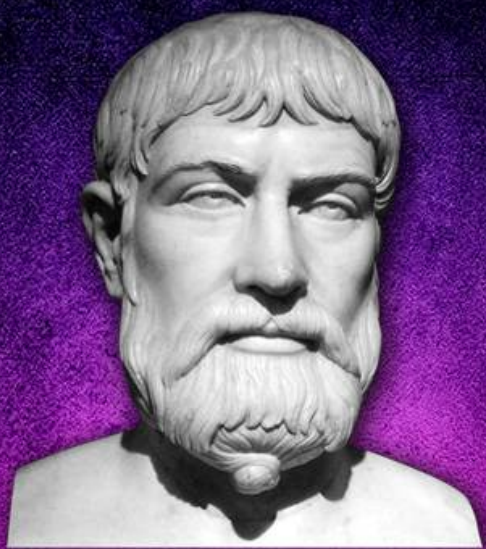
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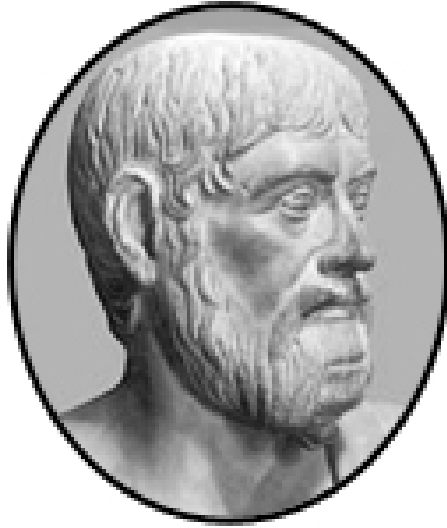
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The Complete Works of

PINDAR

(c. 522–443 BC)



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The Translations



Livadeia, Boeotia. Pindar was born c. 522 BC in Cynoscephalae, a village in Boeotia, not far from Thebes. It is reported that he was stung on the mouth by a bee in his youth and this was the reason he became a poet of 'honey-like verses'.

PINDAR'S VICTORY ODES



Translated by Ernest Myers

Pindar (c. 522–443 BC) was regarded as one of the canonical nine lyric poets of ancient Greece, whose work is the best preserved. The Roman Quintilian wrote, “Of the nine lyric poets, Pindar is by far the greatest, in virtue of his inspired magnificence, the beauty of his thoughts and figures, the rich exuberance of his language and matter, and his rolling flood of eloquence, characteristics which, as Horace rightly held, make him inimitable.” His poetry illustrates the beliefs and values of Archaic Greece at the dawn of the classical period. Nevertheless, Pindar’s odes are very challenging to the new reader, due to the poet’s inventive use of language and quick, complex and sudden changes of thought patterns. Therefore due to the challenge that Pindar presents to the casual reader, he continues to be a much admired, though largely unread poet of the ancients. And yet, he was considered to be the greatest of all the lyric poets.

The Scholars at the Library of Alexandria collected Pindar’s compositions into seventeen books, organised according to genre:

- 1 book of humnoi – “hymns”
- 1 book of paianes – “paeans”
- 2 books of dithyramboi – “dithyrambs”
- 2 books of prosodia – “processionals”
- 3 books of parthenia – “songs for maidens”
- 2 books of huporchemata – “songs for light dances”
- 1 book of enkomia – “songs of praise”
- 1 book of threnoi – “laments”
- 4 books of epinikia – “victory odes”

Of this varied body of works, sadly only the epinikia, the odes written to commemorate athletic victories, survive in complete form,

with the rest surviving merely through quotations by other ancient authors or from occasionally papyrus scraps unearthed in Egypt. Even in fragmentary form however these precious fragments reveal the same complexity of thought and language that are found in Pindar's victory odes. The great scholastic master himself, Dionysius of Halicarnassus, singled out Pindar's work as an outstanding example of austere style (αὐστηρὰ ἁρμονία).

Almost all the victory odes are celebrations of triumphs gained by competitors in Panhellenic festivals such as the Olympian Games. The establishment of these athletic and musical festivals was among the greatest achievements of the Greek aristocracies. Even in the 5th century, when there was an increased tendency towards professionalism, the games were predominantly aristocratic assemblies, reflecting the expense and leisure needed to attend such events, whether as a competitor or spectator. Pindar's odes seek to portray the prestige and aristocratic grandeur of the moment of victory achieved by each victor.

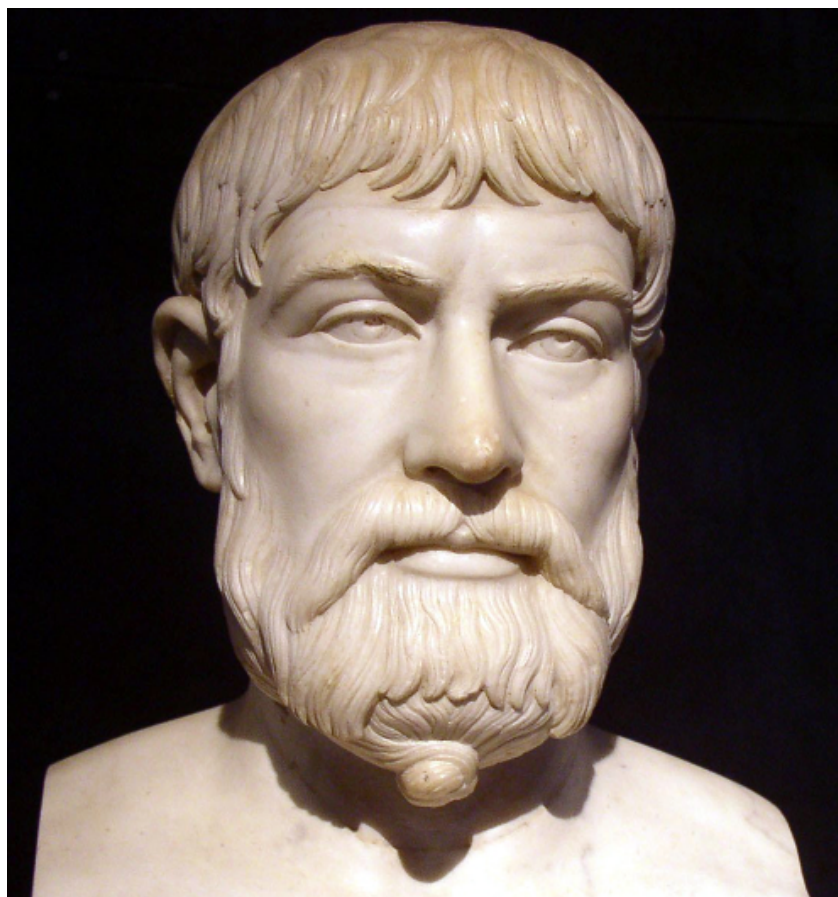
The victory odes are grouped into four books named after the Olympian, Pythian, Isthmian, and Nemean Games – the four major festivals held respectively at Olympia, Delphi, Corinth and Nemea. This order reflects the fact that most of the odes were composed in honour of boys, youths and men that had recently enjoyed victories in athletic, as well as musical, contests in those festivals. In the original manuscripts, the four books of odes were arranged in the order of importance assigned to the festivals, with the Nemean festival, considered least important, coming last. Victory odes that lacked a Panhellenic subject were then added to the end of the book of Nemean odes.

The style of Pindar's poetry is particularly distinctive, even when the peculiarities of the genre are set aside. The odes typically feature a grand and engaging opening, often with a famous mythological setting. These openings frequently employ an architectural metaphor or a resounding invocation to a place or goddess. Pindar is celebrated for his use of decorative and ornate language, with florid compound adjectives. Sentences are often compressed to the point of obscurity, unusual words and periphrases give the language an esoteric quality, whilst transitions in meaning often seem erratic. The images used by

the poet seem to burst out of the stanzas and the style can be misleading due to the number of layers in the storytelling, as Pindar often digresses from the main narrative.

The odes typically begin with an invocation to a god or the Muses, followed by praise of the victor and his family, ancestors and home town. Next follows a narrated myth, usually occupying the central and longest section of the poem, exemplifying a moral, connecting the victor with the world of gods and heroes. The ode usually culminates with more eulogies, for example of trainers (if the victor is a boy), and of relatives that have won past events, as well as with prayers or expressions of hope for future success. Surprisingly, the event where the victory was gained is never described in detail, but there is often some mention of the hard work required to bring about the victory.

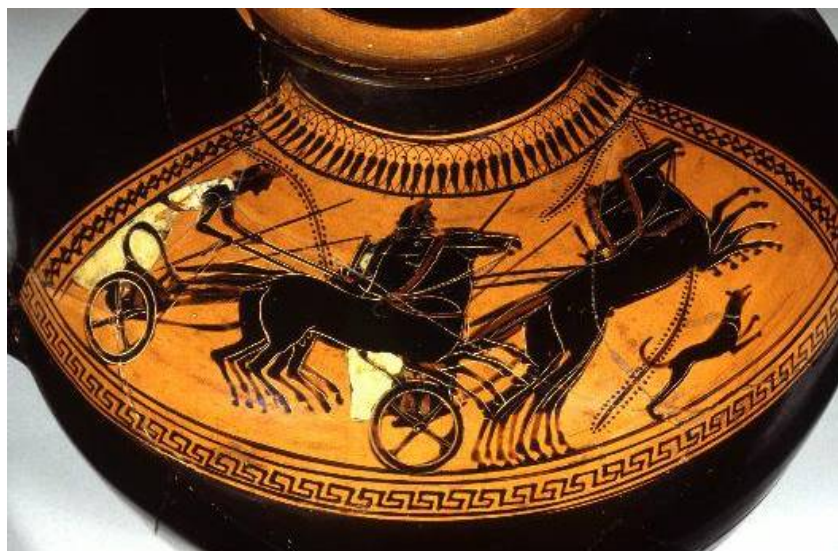
The festival at Olympia was held once every four years in honour of Zeus. The prize was a wreath of wild olive, though when the victor returned to their home town they would receive their true reward from their fellow townsmen and women — the greatest gifts that fame and pride can win for victors that have won great renown for their city. The festival regarded as being second in prestige was the Pythian games, taking place every four years at the sanctuary of Apollo at Delphi, with the prize being a wreath of bay. The Nemean games were held once every two years in honour of Zeus, rewarding the prize of a wreath of wild parsley. Named after the Isthmus of Corinth where they were held, the Isthmian games were also celebrated every two years, in honour of Poseidon, with a prize of a wreath of wild parsley or pine.



Pindar — Roman copy of Greek 5th century BC bust



Hieron I, the tyrant of Syracuse in Sicily from 478 to 467 BC, was one of Pindar's grandest patrons and the subject of some of his most famous victory odes, including the first Olympian Ode, which celebrates Hieron's greatest athletic achievement, winning a chariot race at Olympia.



An ancient vase displaying a chariot race at Olympia



Ancient vase depicting athletes in a foot race, c. 530 BC.



The Farnese Diadumenos statue, a Roman copy of a Greek original, depicting an athlete tying a victory ribbon round his head

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The arched entrance into the Olympic stadium



Gymnasion and Palaestra in the archaeological site of Olympia



The sanctuary of Apollo at Delphi and the setting of the Pythian games



The stadion of Nemea



The setting of the Isthmian Games at Corinth

OLYMPIAN ODES.

I. FOR HIERON OF SYRACUSE, WINNER IN THE HORSE-RACE.

This ode seems to owe its position at the head of Pindar's extant works to Aristophanes the grammarian, who placed it there on account of its being specially occupied with the glorification of the Olympic games in comparison with others, and with the story of Pelops, who was their founder.

Hieron won this race B.C. 472, while at the height of his power at Syracuse. Probably the ode was sung at Syracuse, perhaps, as has been suggested, at a banquet.

* * * * *

Best is Water of all, and Gold as a flaming fire in the night shineth eminent amid lordly wealth; but if of prizes in the games thou art fain, O my soul, to tell, then, as for no bright star more quickening than the sun must thou search in the void firmament by day, so neither shall we find any games greater than the Olympic whereof to utter our voice: for hence cometh the glorious hymn and entereth into the minds of the skilled in song, so that they celebrate the son of Kronos, when to the rich and happy hearth of Hieron they are come; for he wieldeth the sceptre of justice in Sicily of many flocks, culling the choice fruits of all kinds of excellence: and with the flower of music is he made splendid, even such strains as we sing blithely at the table of a friend.

Take from the peg the Dorian lute, if in any wise the glory of Pherenikos² at Pisa hath swayed thy soul unto glad thoughts, when by the banks of Alpheos he ran, and gave his body ungoaded in the course, and brought victory to his master, the Syracusans' king, who delighteth in horses.

Bright is his fame in Lydian Pelops' colony³, inhabited of a goodly race, whose founder mighty earth-enfolding Poseidon loved, what time from the vessel of purifying⁴ Klotho took him with the bright ivory furnishment of his shoulder.

Verily many things are wondrous, and haply tales decked out with

cunning fables beyond the truth make false men's speech concerning them. For Charis^s, who maketh all sweet things for mortal men, by lending honour unto such maketh oft the unbelievable thing to be believed; but the days that follow after are the wisest witnesses.

Meet is it for a man that concerning gods he speak honourably; for the reproach is less. Of thee, son of Tantalos, I will speak contrariwise to them who have gone before me, and I will tell how when thy father had bidden thee to that most seemly feast at his beloved Sipylos, repaying to the gods their banquet, then did he of the Bright Trident^s, his heart vanquished by love, snatch thee and bear thee behind his golden steeds to the house of august Zeus in the highest, whither again on a like errand came Ganymede in the after time.

But when thou hadst vanished, and the men who sought thee long brought thee not to thy mother, some one of the envious neighbours said secretly that over water heated to boiling they had hewn asunder with a knife thy limbs, and at the tables had shared among them and eaten sodden fragments of thy flesh. But to me it is impossible to call one of the blessed gods cannibal; I keep aloof; in telling ill tales is often little gain.

Now if any man ever had honour of the guardians of Olympus, Tantalos was that man; but his high fortune he could not digest, and by excess thereof won him an overwhelming woe, in that the Father hath hung above him a mighty stone that he would fain ward from his head, and therewithal he is fallen from joy.

This hopeless life of endless misery he endureth with other three⁷, for that he stole from the immortals and gave to his fellows at a feast the nectar and ambrosia, whereby the gods had made him incorruptible. But if a man thinketh that in doing aught he shall be hidden from God, he erreth.

Therefore also the immortals sent back again his son to be once more counted with the short-lived race of men. And he when toward the bloom of his sweet youth the down began to shade his darkening cheek, took counsel with himself speedily to take to him for his wife the noble Hippodameia from her Pisan father's hand.

And he came and stood upon the margin of the hoary sea, alone in the darkness of the night, and called aloud on the deep-voiced

Wielder of the Trident; and he appeared unto him nigh at his foot.

Then he said unto him: 'Lo now, O Poseidon, if the kind gifts of the Cyprian goddess are anywise pleasant in thine eyes, restrain Oinomaos' bronze spear, and send me unto Elis upon a chariot exceeding swift, and give the victory to my hands. Thirteen lovers already hath Oinomaos slain, and still delayeth to give his daughter in marriage. Now a great peril alloweth not of a coward: and forasmuch as men must die, wherefore should one sit vainly in the dark through a dull and nameless age, and without lot in noble deeds? Not so, but I will dare this strife: do thou give the issue I desire.'

Thus spake he, nor were his words in vain: for the god made him a glorious gift of a golden car and winged untiring steeds: so he overcame Oinomaos and won the maiden for his bride.

And he begat six sons, chieftains, whose thoughts were ever of brave deeds: and now hath he part in honour of blood-offerings in his grave beside Alpheos' stream, and hath a frequented tomb, whereto many strangers resort: and from afar off he beholdeth the glory of the Olympian games in the courses called of Pelops, where is striving of swift feet and of strong bodies brave to labour; but he that overcometh hath for the sake of those games a sweet tranquillity throughout his life for evermore.

Now the good that cometh of to-day is ever sovereign unto every man. My part it is to crown Hieron with an equestrian strain in Aeolian mood: and sure am I that no host among men that now are shall I ever glorify in sounding labyrinths of song more learned in the learning of honour and withal with more might to work thereto. A god hath guard over thy hopes, O Hieron, and taketh care for them with a peculiar care: and if he fail thee not, I trust that I shall again proclaim in song a sweeter glory yet, and find thereto in words a ready way, when to the fair-shining hill of Kronos I am come. Her strongest-winged dart my Muse hath yet in store.

Of many kinds is the greatness of men; but the highest is to be achieved by kings. Look not thou for more than this. May it be thine to walk loftily all thy life, and mine to be the friend of winners in the games, winning honour for my art among Hellenes everywhere.

1: The Olympic games were sacred to Zeus.

2: The horse that won this race for Hieron.

3: Peloponnesos.

4: I. e. immediately on his birth, for among the Fates Klotho was peculiarly concerned with the beginning of man's life. Pindar refuses to accept the legend which made Pelops' ivory shoulder a substitute for his fleshly one eaten at Tantalos' table by the gods; for thus the gods would have been guilty of an infamous act.

5: Goddess of Grace or Beauty. Often there are three Charites or Graces. Pindar means here that men are prone to believe an untrue tale for the sake of the beauty of the form in which it is presented, but that such tales will not stand the test of time.

6: Poseidon.

7: Sisyphos, Ixion, and Tityos.

II. FOR THERON OF AKRAGAS, WINNER IN THE CHARIOT-RACE.

Theron's ancestors the Emmenidai migrated from Rhodes to Sicily and first colonized Gela and then Akragas (the Latin Agrigentum and Italian Girgenti). His chariot won this victory B.C. 476.

* * * * *

Lords of the lute¹, my songs, what god, what hero, or what man, are we to celebrate?² Verily of Zeus is Pisa the abode, of Herakles the Olympian feast was founded from the chief spoils of war, and Theron's name must we proclaim for his victory with the four-horse-car, a righteous and god-fearing host, the stay of Akragas, of famous sires the flower, a saviour of the state.

They after long toils bravely borne took by a river's side a sacred dwelling place, and became the eye of Sicily, and a life of good luck clave to them, bringing them wealth and honour to crown their inborn worth.

O son of Kronos and of Rhea, lord of Olympus' seat, and of the chief of games and of Alpheos' ford, for joy in these my songs guard ever graciously their native fields for their sons that shall come after them.

Now of deeds done whether they be right or wrong not even Time the father of all can make undone the accomplishment, yet with happy fortune forgetfulness may come. For by high delights an alien pain is quelled and dieth, when the decree of God sendeth happiness to grow aloft and widely.

And this word is true concerning Kadmos' fair-throned daughters, whose calamities were great, yet their sore grief fell before greater good. Amid the Olympians long-haired Semele still liveth, albeit she perished in the thunder's roar, and Pallas cherisheth her ever, and Father Zeus exceedingly, and her son, the ivy-bearing god. And in the sea too they say that to Ino, among the sea-maids of Nereus, life incorruptible hath been ordained for evermore.

Ay but to mortals the day of death is certain never, neither at what

time we shall see in calm the end of one of the Sun's children, the Days, with good thitherto unfailling; now this way and now that run currents bringing joys or toils to men.

Thus destiny which from their fathers holdeth the happy fortune of this race³, together with prosperity heaven-sent bringeth ever at some other time better reverse: from the day when Laïos was slain by his destined son⁴ who met him on the road and made fulfilment of the oracle spoken of old at Pytho. Then swift Erinys when she saw it slew by each other's hand his war-like sons: yet after that Polyneikes fell Thersander⁵ lived after him and won honour in the Second Strife⁶ and in the fights of war, a saviour scion to the Adrastid house.

From him they have beginning of their race: meet is it that Ainesidamos receive our hymn of triumph, on the lyre. For at Olympia he himself received a prize and at Pytho, and at the Isthmus to his brother of no less a lot did kindred Graces bring crowns for the twelve rounds of the four-horse chariot-race.

Victory setteth free the essayer from the struggle's griefs, yea and the wealth that a noble nature hath made glorious bringeth power for this and that, putting into the heart of man a deep and eager mood, a star far seen, a light wherein a man shall trust if but⁷ the holder thereof knoweth the things that shall be, how that of all who die the guilty souls pay penalty, for all the sins sinned in this realm of Zeus One judgeth under earth, pronouncing sentence by unloved constraint.

But evenly ever in sunlight night and day an unlaborious life the good receive, neither with violent hand vex they the earth nor the waters of the sea, in that new world; but with the honoured of the gods, whosoever had pleasure in keeping of oaths, they possess a tearless life: but the other part suffer pain too dire to look upon.

Then whosoever have been of good courage to the abiding steadfast thrice on either side of death and have refrained their souls from all iniquity, travel the road of Zeus unto the tower of Kronos: there round the islands of the blest the Ocean-breezes blow, and golden flowers are glowing, some from the land on trees of splendour, and some the water feedeth, with wreaths whereof they entwine their hands: so ordereth Rhadamanthos' just decree, whom at his own right hand hath ever the father Kronos, husband of Rhea,

throned above all worlds⁸.

Peleus and Kadmos are counted of that company; and the mother of Achilles, when her prayer had moved the heart of Zeus, bare thither her son, even him who overthrew Hector, Troy's unbending invincible pillar, even him who gave Kyknos to death and the Ethiop son⁹ of the Morning.

Many swift arrows have I beneath my bended arm within my quiver, arrows that have a voice for the wise, but for the multitude they need interpreters. His art is true who of his nature hath knowledge; they who have but learnt, strong in the multitude of words, are but as crows that chatter vain things in strife against the divine bird of Zeus.

Come bend thy bow on the mark, O my soul — at whom again are we to launch our shafts of honour from a friendly mind? At Akragas will I take aim, and will proclaim and swear it with a mind of truth, that for a hundred years no city hath brought forth a man of mind more prone to well-doing towards friends or of more liberal mood than Theron.

Yet praise is overtaken of distaste, wherewith is no justice, but from covetous men it cometh, and is fain to babble against and darken the good man's noble deeds.

The sea-sand none hath numbered; and the joys that Theron hath given to others — who shall declare the tale thereof?

1: In Hellenic music the accompaniment was deemed subordinate to the words.

2: Here are three questions and three answers.

3: The Emmenidai.

4: Oedipus.

5: Son of Polyneikes. Theron traced his descent from him.

6: The War of the Epigonoi against Thebes.

7: Reading [Greek: ei ge min echon]. The old readings were [Greek: ei de min echon] and [Greek: ei de min echei; eu de min echon] has also been suggested; but of these three none seems to me to be at all satisfactory. In the reading I suggest the change is very slight, and it makes good sense.

8: For Pindar's ideas as to a future life see especially the fragments of his Dirges which remain to us. He seems to have been influenced by Pythagoreanism.

9: Memnon.

III. FOR THERON OF AKRAGAS, WINNER IN THE CHARIOT-RACE.

This ode celebrates the same victory as the preceeding one. It was sung at the feast of the Theoxenia, given by Theron in the name of the Dioskouroi (Kastor and Polydeukes) to the other gods. Hence the epithet *hospitable* ([Greek: philoxeinois]) applied to the Dioskouroi in the first line. The clan of the Emmenidai to which Theron belonged was especially devoted to the worship of the Twins.

* * * * *

Tyndareus' hospitable sons and lovely-haired Helen shall I please assuredly in doing honour to renown'd Akragas by a hymn upraised for Theron's Olympian crown; for hereunto hath the Muse been present with me that I should find out a fair new¹ device, fitting to feet that move in Dorian time the Komos-voices' splendid strain.

For crowns entwined about his hair demand from me this god-appointed debt, that for Ainesidamos' son I join in seemly sort the lyre of various tones with the flute's cry and ordering of words.

And Pisa bids me speak aloud, for from her come to men songs of divine assignment, when the just judge of games the Aitolian² man, fulfilling Herakles' behests of old, hath laid upon one's hair above his brows pale-gleaming glory of olive.

That tree from Ister's shadowy springs did the son of Amphitryon bear to be a memorial most glorious of Olympian triumphs, when that by his words he had won the Hyperborean folk, who serve Apollo. In loyal temper he besought for the precinct of Zeus, whereto all men go up, a plant that should be a shadow of all folk in common, and withal a crown for valorous deeds.

For already, when the altars had been sanctified to his sire, the midmonth Moon riding her golden car lit full the counter-flame of the eye of Even, and just judgment of great games did he ordain, and the fifth year's feast beside the holy steepes of Alpheos³.

But no fair trees were nursed upon that place in Kronian Pelops' glens; whereof being naked his garden seemed to him to be given

over to the keen rays of the sun.

Then was it that his soul stirred to urge him into the land of Ister; where Leto's horse-loving daughter⁴ received him erst when he was come from the ridged hills and winding dells of Arcady, what time his father laid constraint upon him to go at Eurystheus' bidding to fetch the golden-horned hind, which once Taygete vowed to her⁵ of Orthion and made a sign thereon of consecration. For in that chase he saw also the land that lieth behind the blast of the cold North-wind: there he halted and marvelled at the trees: and sweet desire thereof possessed him that he might plant them at the end of the course which the race-horses should run twelve times round.

So now to this feast cometh he in good-will in company with the Twins Divine, deep-girdled Leto's children. For to them he gave charge when he ascended into Olympus to order the spectacle of the games, both the struggle of man with man, and the driving of the nimble car.

Me anyway my soul stirreth to declare that to the Emmenidai and to Theron hath glory come by gift of the Tyndaridai of goodly steeds, for that beyond all mortals they do honour to them with tables of hospitality, keeping with pious spirit the rite of blessed gods.

Now if Water be the Best⁶, and of possessions Gold be the most precious, so now to the furthest bound doth Theron by his fair deeds attain, and from his own home touch the pillars of Herakles. Pathless the things beyond, pathless alike to the unwise and the wise. Here I will search no more; the quest were vain.

1: i. e. probably a new combination of lyre and flute to accompany the singing.

2: When the Dorians invaded Peloponnesos one of their leaders is said to have been Oxylos, a man of Elean descent but living in Aitolia. As a result of the invasion he became king of Elis; and the judge at the Olympic games seems to have been considered a descendant of him or of some Aitolian who came with him.

3: The Olympic games were held in the middle of the month Hekatombaion, when the moon was full. It is here implied that Herakles wished to institute them when the moon was full, as that was a season of good luck.

4: Artemis.

5: Artemis.

6: See Ol. i. 1.

IV. FOR PSAUMIS OF KAMARINA, WINNER IN THE MULE-CHARIOT-RACE.

Psaumis won this race in the year 452; therefore this ode and its companion, the next following, are the latest work of Pindar possessed by us to which we can assign a date.

The mule-chariot-race was introduced at Olympia B.C. 500 and abolished B.C. 444, according to Pausanias.

This ode seems to have been written immediately on Psaumis' victory, to be sung the same night beneath the moon by the company of friends who escorted the winner to return thanks at the altar of Zeus.

* * * * *

Hurler of thunderbolts unfaltering, the most high Zeus, for that thy chosen hour recurrent hath sent me with a song set to the music of the subtle lute for a witness to the greatest of all games — and when friends have good hap the good are glad forthwith at the sweet tidings — now therefore, O son of Kronos, unto whom Ætna belongeth, the wind-beaten burden that crusheth fierce Typhon's hundred heads, receive thou this band of triumph for an Olympian victory won by the Graces' aid, a most enduring light of far-prevailing valorous deeds.

For the sake of Psaumis' mule-chariot it draweth nigh to thee — Psaumis, who, crowned with Pisan olive, hasteth to raise up glory for Kamarina. May God be gracious to our prayers for what shall be! For I praise him as a man most zealous in the rearing of horses, and delighting in ever-open hospitality, and bent on peace and on the welfare of his city, with guileless soul.

With no lie will I tinge my tale: trial is the test of men; this it was that delivered the son of Klymenos from the Lemnian women's slight. He, when he had won the foot-race in bronze armour¹, spake thus to Hypsipyle as he went to receive his crown: 'For fleetness such am I: hands have I and a heart to match. So also on young men grow oftentimes grey hairs even before the natural season of man's

life².’

1: See introduction to Pythian ix.

2: We may suppose that Psaumis probably had grey hair.

V. FOR PSAUMIS OF KAMARINA, WINNER IN THE MULE-CHARIOT-RACE.

This ode is for the same victory as the foregoing one, but was to be sung after Psau^{mis}' return home, at Kamarina, and probably at, or in procession to, a temple of either Pallas, Zeus, or the tutelary nymph Kamarina, all of whom are invoked. The city is called 'new-peopled' ([Greek: *neoikos*]) because it had been destroyed by Gelo, and was only restored B.C. 461, nine years before this victory, the first which had been won by any citizen since its restoration.

* * * * *

Of lofty deeds and crowns Olympian this sweet delight, O daughter¹ of Ocean, with glad heart receive, the gift of Psau^{mis} and his untiring car. He to make great thy city, Kamarina, with its fostered folk, hath honoured six twin altars in great feasts of the gods with sacrifices of oxen and five-day contests of games, with chariots of horses and of mules and with the steed of single frontlet².

To thee hath the victor consecrated the proud token³ of his fame, and hath glorified by the herald's voice his father Akron and this new-peopled town.

Also, returning from the gracious dwelling place of Oinomaos and Pelops, thy sacred grove, O city-guarding Pallas, doth he sing, and the river Oanis, and the lake of his native land, and the sacred channels wherethrough doth Hipparis give water to the people, and build⁴ with speed a lofty forest of stedfast dwellings, bringing from perplexity to the light this commonwealth of citizens.

Now ever in fair deeds must toil and cost contend toward an accomplishment hidden in perilous chance: yet if men have good hap therein, even to their own townsfolk is their wisdom approved.

O guardian Zeus that sittest above the clouds, that inhabitest the Kronian hill and honourest the broad river of Alpheos and Ida's holy cave, suppliant to thee I come, making my cry on Lydian flutes, to pray thee that thou wilt glorify this city with brave men's renown.

For thee also, Olympian victor, I pray that, joying in the steeds

Poseidon¹ gave, thou mayest bear with thee to the end a serene old age, and may thy sons, O Psau²mis, be at thy side. If a man cherish his wealth to sound ends, having a sufficiency of goods and adding thereto fair repute, let him not seek to become a god.

1: Kamarina.

2: I. e. probably with horses ridden, not driven.

3: His Olympian crown of wild olive.

4: This seems to mean that the new city was built with wood brought down the stream of the river Hipparis.

5: When Poseidon and Athene were contending for the protectorate of Athens, Poseidon brought the first horse up out of the earth, Athene the first olive-tree.

VI. FOR AGESIAS OF SYRACUSE, WINNER IN THE MULE-CHARIOT-RACE.

One of the Iamid clan, to which belonged hereditary priestly functions in Arcadia and at Olympia, had come with the first colonists to Syracuse, and from him the present victor Agesias was descended. Thus the ode is chiefly concerned with the story of his ancestor Iamos. Agesias was a citizen of Stymphalos in Arcadia, as well as of Syracuse, where he lived, and the ode was sung by a chorus in Stymphalos, B.C. 468.

* * * * *

Golden pillars will we set up in the porch of the house of our song, as in a stately palace-hall; for it beseemeth that in the fore-front of the work the entablature shoot far its splendour.

Now if one be an Olympian conqueror and treasurer to the prophetic altar of Zeus at Pisa, and joint founder of glorious Syracuse, shall such an one hide him from hymns of praise, if his lot be among citizens who hear without envy the desired sounds of song? For in a sandal of such sort let the son of Sostratos know that his fortunate foot is set. Deeds of no risk are honourless whether done among men or among hollow ships; but if a noble deed be wrought with labour, many make mention thereof.

For thee, Agesias, is that praise prepared which justly and openly Adrastos spake of old concerning the seer Amphiaraios the son of Oikleus, when the earth had swallowed him and his shining steeds. For afterward, when on seven pyres dead men were burnt, the son of Talaos spake on this wise: 'I seek the eye of my host, him who was alike a good seer and a good fighter with the spear.'

This praise also belongeth to the Syracusan who is lord of this triumphal song. I who am no friend of strife or wrongful quarrel will bear him this witness even with a solemn oath, and the sweet voice of the Muses shall not say me nay.

O Phintis³ yoke me now with all speed the strength of thy mules that on the clear highway we may set our car, that I may go up to the

far beginning of this race. For those mules know well to lead the way in this course as in others, who at Olympia have won crowns: it behoveth them that we throw open to them the gates of song, for to Pitane by Eurotas' stream must I begone betimes to-day.

Now Pitane⁴, they say, lay with Poseidon the son of Kronos and bare the child Euadne with tresses iris-dark. The fruit of her body unwedded she hid by her robe's folds, and in the month of her delivery she sent her handmaids and bade them give the child to the hero son⁵ of Elatos to rear, who was lord of the men of Arcady who dwelt at Phaisane, and had for his lot Alpheos to dwell beside.

There was the child Euadne nurtured, and by Apollo's side she first knew the joys of Aphrodite.

But she might not always hide from Aipytos the seed of the god within her; and he in his heart struggling with bitter strain against a grief too great for speech betook him to Pytho that he might ask of the oracle concerning the intolerable woe.

But she beneath a thicket's shade put from her silver pitcher and her girdle of scarlet web, and she brought forth a boy in whom was the spirit of God. By her side the gold-haired god set kindly Eleutho and the Fates, and from her womb in easy travail came forth Iamos to the light. Him in her anguish she left upon the ground, but by the counsel of gods two bright-eyed serpents nursed and fed him with the harmless venom⁶ of the bee.

But when the king came back from rocky Delphi in his chariot he asked all who were in the house concerning the child whom Euadne had born; for he said that the sire whereof he was begotten was Phoibos, and that he should be a prophet unto the people of the land excelling all mortal men, and that his seed should be for ever.

Such was his tale, but they answered that they had neither seen nor heard of him, though he was now born five days. For he was hidden among rushes in an impenetrable brake, his tender body all suffused with golden and deep purple gleams of iris flowers; wherefore his mother prophesied saying that by this holy name⁷ of immortality he should be called throughout all time.

But when he had come to the ripeness of golden-crowned sweet youth, he went down into the middle of Alpheos and called on wide-ruling Poseidon his grandsire, and on the guardian of god-built

Delos, the bearer of the bow^s, praying that honour might be upon his head for the rearing of a people; and he stood beneath the heavens, and it was night.

Then the infallible Voice of his father answered and said unto him: Arise, my son, and come hither, following my voice, into a place where all men shall meet together.

So they came to the steep rock of lofty Kronion; there the god gave him a twofold treasure of prophecy, that for the time then being he should hearken to his voice that cannot lie; but when Herakles of valorous counsels, the sacred scion of the Alkeidai, should have come, and should have founded a multitudinous feast and the chief ordinance of games^s, then again on the summit of the altar of Zeus he bade him establish yet another oracle, that thenceforth the race of Iamidai should be glorious among Hellenes.

Good luck abode with them; for that they know the worth of valour they are entered on a glorious road.

The matter proveth the man, but from the envious calumny ever threateneth them on whom, as they drive foremost in the twelfth[10] round of the course, Charis sheddeth blushing beauty to win them fame more fair.

Now if in very truth, Agesias, thy mother's ancestors dwelling by the borders of Kyllene did piously and oft offer up prayer and sacrifice to Hermes, herald of the gods, who hath to his keeping the strife and appointment of games, and doeth honour to Arcadia the nurse of goodly men, — then surely he, O son of Sostratos, with his loud-thundering sire, is the accomplisher of this thy bliss.

Methinks I have upon my tongue a whetstone of loud sounding speech, which to harmonious breath constraineth me nothing loth. Mother of my mother was Stymphalian Metope[11] of fair flowers, for she bare Thebe the charioteer, whose pleasant fountain I will drink, while I weave for warriors the changes of my song.

Now rouse thy fellows, Ainēas, first to proclaim the name of maiden[12] Hera, and next to know for sure whether we are escaped from the ancient reproach that spake truly of Boeotian swine. For thou art a true messenger, a writing-tally[13] of the Muses goodly-haired, a bowl wherein to mix high-sounding songs.

And bid them make mention of Syracuse and of Ortygia, which

Hieron ruleth with righteous sceptre devising true counsels, and doth honour to Demeter whose footsteps make red the corn, and to the feast of her daughter with white steeds, and to the might of Aetnaean Zeus. Also he is well known of the sweet voices of the song and lute. Let not the on-coming time break his good fortune. And with joyful welcome may he receive this triumphal song, which travelleth from home to home, leaving Stymphalos' walls, the mother-city of Arcadia, rich in flocks.

Good in a stormy night are two anchors let fall from a swift ship. May friendly gods grant to both peoples[14] an illustrious lot: and thou O lord and ruler of the sea, husband of Amphitrite of the golden distaff, grant this my friend straight voyage and unharmed, and bless the joyous flower of my song.

1: Agesias is so called because an Iamid ancestor of his had gone with Archias when he planted the Corinthian colony of Syracuse.

2: Adrastos.

3: Phintis was Agesias' charioteer.

4: I. e. the nymph who gave her name to the place.

5: Aipytos.

6: Honey.

7: Iamos, from [Greek: ion]: the iris was considered a symbol of immortality.

8: His father, Apollo.

9: At Olympia.

10: The course in the chariot-race was twelve times round the Hippodrome.

11: The nymph of the lake Metopë near Stymphalos.

12: Hera was worshipped in her prenuptial as well as her postnuptial state.

13: It was a custom between correspondents who wished for secrecy to have duplicate [Greek: skutalai], or letter-sticks. The writer wrote on a roll wrapt round his stick, and the receiver of the letter read it wrapt similarly on his. And thus Aineas the bearer of this ode would teach the chorus of Stymphalians how rightly to sing and understand it. See [Greek: skutalae] in Dict. Ant.

14: I. e. of Stymphalos and Syracuse. Agesias was a citizen of both, and thus his two homes are compared to two anchors.

VII. FOR DIAGORAS OF RHODES, WINNER IN THE BOXING-MATCH.

Rhodes is said to have been colonised at the time of the Dorian migrations by Argive Dorians from Epidauros, who were Herakleidai of the family of Tlepolemos. They founded a confederacy of three cities, Kameiros, Lindos, and Ialysos. Ialysos was then ruled by the dynasty of the Eratidai. Their kingly power had now been extinct two hundred years, but the family was still pre-eminent in the state. Of this family was Diagoras, and probably the ode was sung at a family festival; but it commemorates the glories of the island generally. The Rhodians caused it to be engraved in letters of gold in the temple of Athene at Lindos.

There is a noteworthy incident of the Peloponnesian war which should be remembered in connection with this ode. In the year 406, fifty-eight years after this victory of Diagoras, during the final and most embittering agony of Athens, one Dorieus, a son of Diagoras, and himself a famous athlete, was captured by the Athenians in a sea-fight. It was then the custom either to release prisoners of war for a ransom or else to put them to death. The Athenians asked no ransom of Dorieus, but set him free on the spot.

* * * * *

As when from a wealthy hand one lifting a cup, made glad within with the dew of the vine, maketh gift thereof to a youth his daughter's spouse, a largess of the feast from home to home, an all-golden choicest treasure, that the banquet may have grace, and that he may glorify his kin; and therewith he maketh him envied in the eyes of the friends around him for a wedlock wherein hearts are wedded —

So also I, my liquid nectar sending, the Muses' gift, the sweet fruit of my soul, to men that are winners in the games at Pytho or Olympia make holy offering. Happy is he whom good report encompasseth; now on one man, now on another doth the Grace that quickeneth look favourably, and tune for him the lyre and the pipe's

stops of music manifold.

Thus to the sound of the twain am I come with Diagoras sailing home, to sing the sea-girt Rhodes, child of Aphrodite and bride of Helios, that to a mighty and fair-fighting man, who by Alpheos' stream and by Kastalia's hath won him crowns, I may for his boxing make award of glory, and to his father Demegetos in whom Justice hath her delight, dwellers in the isle of three cities with an Argive host, nigh to a promontory of spacious Asia.

Fain would I truly tell from the beginning from Tlepolemos the message of my word, the common right of this puissant seed of Herakles. For on the father's side they claim from Zeus, and on the mother's from Astydameia, sons of Amyntor.

Now round the minds of men hang follies unnumbered — this is the unachievable thing, to find what shall be best hap for a man both presently and also at the last. Yea for the very founder of this country once on a time struck with his staff of tough wild-olive-wood Alkmene's bastard brother Likymnios in Tiryns as he came forth from Midea's chamber, and slew him in the kindling of his wrath. So even the wise man's feet are turned astray by tumult of the soul.

Then he came to enquire of the oracle of God. And he of the golden hair from his sweet-incensed shrine spake unto him of a sailing of ships that should be from the shore of Lerna unto a pasture ringed with sea, where sometime the great king of gods rained on the city golden snow, what time by Hephaistos' handicraft beneath the bronze-wrought axe from the crown of her father's head Athene leapt to light and cried aloud with an exceeding cry; and Heaven trembled at her coming, and Earth, the Mother.

Then also the god who giveth light to men, Hyperion, bade his beloved sons see that they guard the payment of the debt, that they should build first for the goddess an altar in the sight of all men, and laying thereon a holy offering they should make glad the hearts of the father and of his daughter of the sounding spear. Now Reverence, Forethought's child, putteth valour and the joy of battle into the hearts of men; yet withal there cometh upon them bafflingly the cloud of forgetfulness and maketh the mind to swerve from the straight path of action. For they though they had brands burning yet kindled not the seed of flame, but with fireless rites they made a

grove on the hill of the citadel. For them Zeus brought a yellow cloud into the sky and rained much gold upon the land; and Glaukopis herself gave them to excel the dwellers upon earth in every art of handicraft. For on their roads ran the semblances of beasts and creeping things: whereof they have great glory, for to him that hath knowledge the subtlety that is without deceit² is the greater altogether.

Now the ancient story of men saith that when Zeus and the other gods made division of the earth among them, not yet was island Rhodes apparent in the open sea, but in the briny depths lay hid. And for that Helios was elsewhere, none drew a lot for him; so they left him portionless of land, that holy god. And when he spake thereof Zeus would cast lots afresh; but he suffered him not, for that he said that beneath the hoary sea he saw a certain land waxing from its root in earth, that should bring forth food for many men, and rejoice in flocks. And straightway he bade her of the golden fillet, Lachesis, to stretch her hands on high, nor violate the gods' great oath, but with the son of Kronos promise him that the isle sent up to the light of heaven should be thenceforth a title of himself alone.

And in the end of the matter his speech had fulfilment; there sprang up from the watery main an island, and the father who begetteth the keen rays of day hath the dominion thereof, even the lord of fire-breathing steeds. There sometime having lain with Rhodos he begat seven sons, who had of him minds wiser than any among the men of old; and one begat Kameiros, and Ialysos his eldest, and Lindos: and they held each apart their shares of cities, making threefold division of their father's land, and these men call their dwelling-places. There is a sweet amends for his piteous ill-hap ordained for Tlepolemos leader of the Tirynthians at the beginning, as for a god, even the leading thither of sheep for a savoury burnt-offering, and the award of honour in games³.

Of garlands from these games hath Diagoras twice won him crowns, and four times he had good luck at famous Isthmos and twice following at Nemea, and twice at rocky Athens. And at Argos the bronze shield knoweth him, and the deeds of Arcadia and of Thebes and the yearly games Boeotian, and Pellene and Aigina where six times he won; and the pillar of stone at Megara hath the

same tale to tell.

But do thou, O Father Zeus, who holdest sway on the mountain-ridges of Atabyrios glorify the accustomed Olympian winner's hymn, and the man who hath done valiantly with his fists: give him honour at the hands of citizens and of strangers; for he walketh in the straight way that abhorreth insolence, having learnt well the lessons his true soul hath taught him, which hath come to him from his noble sires. Darken not thou the light of one who springeth from the same stock of Kallianax. Surely with the joys of Eratidai the whole city maketh mirth. But the varying breezes even at the same point of time speed each upon their various ways.

1: Tlepolemos.

2: That is, probably, without magic, or the pretence of being anything but machines. This is considered an allusion to the Telchines who lived before the Heliadai in Rhodes, and were magicians as well as craftsmen. For illustrations of Rhodian art at various times the British Museum may be consulted, which is particularly rich in vases from Kameiros and Ialysos.

3: That is, he presides over the celebration of games, as tutelar hero of the island.

VIII. FOR ALKIMEDON OF AIGINA, WINNER IN THE WRESTLING-MATCH OF BOYS.

The date of this victory is B.C. 460. Long as the ode is, it would seem however to have been written, like the fourth Olympian, to be sung in the procession to the altar of Zeus on the night of the victory.

Of the forty-four odes remaining to us no less than eleven are in honour of winners from Aigina.

* * * * *

O mother of gold-crowned contests, Olympia, queen of truth; where men that are diviners observing burnt-offerings make trial of Zeus the wielder of white lightnings, whether he hath any word concerning men who seek in their hearts to attain unto great prowess and a breathing-space from toil; for it is given in answer to the reverent prayers of men — do thou, O tree-clad precinct of Pisa by Alpheos, receive this triumph and the carrying of the crown.

Great is his glory ever on whom the splendour of thy honour waiteth. Yet this good cometh to one, that to another, and many are the roads to happy life by the grace of gods.

Thee, O Timosthenes¹, and thy brother hath Destiny assigned to Zeus the guardian of your house, even to him who hath made thee glorious at Nemea, and Alkimedon by the hill of Kronos a winner in Olympic games.

Now the boy was fair to look upon, neither shamed he by his deeds his beauty, but in the wrestling match victorious made proclamation that his country was Aigina of long oars, where saviour Themis who sitteth in judgment by Zeus the stranger's succour is honoured more than any elsewhere among men².

For in a matter mighty and bearing many ways to judge with unswayed mind and suitably, this is a hard essay, yet hath some ordinance of immortals given this sea-defended land to be to strangers out of every clime a pillar built of God. May coming time not weary of this work.

To a Dorian folk was the land given in trust from Aiakos, even the

man whom Leto's son and far-ruling Poseidon, when they would make a crown for Ilion, called to work with them at the wall, for that it was destined that at the uprising of wars in city-wasting fights it should breathe forth fierce smoke.

Now when it was new-built three dragons fiery-eyed leapt at the rampart: two fell and perished in despair; but the third sprang in with a war-cry³.

Then Apollo pondering, the sign spake straightway unto Aiaikos by his side: 'Hero, where thy hands have wrought is Pergamos taken: thus saith this sign, sent of the son of Kronos, loud-thundering Zeus. And that not without thy seed; but with the first and fourth it shall be subdued'⁴.

Thus plainly spoke the god, and away to Xanthos and the Amazons of goodly steeds and to Ister urged his car.

And the Trident-wielder for Isthmos over seas harnessed his swift chariot, and hither⁵ first he bare with him Aiaikos behind the golden mares, and so on unto the mount of Corinth, to behold his feast of fame.

Now shall there never among men be aught that pleaseth all alike. If I for Melesias⁶ raise up glory in my song of his boys, let not envy cast at me her cruel stone. Nay but at Nemea too will I tell of honour of like kind with this, and of another ensuing thereon, won in the pankration of men.

Verily to teach is easier to him that knoweth: it is folly if one hath not first learnt, for without trial the mind wavereth. And beyond all others can Melesias declare all works on that wise, what method shall advance a man who from the sacred games may win the longed-for glory.

Now for the thirtieth time is honour gained for him by the victory of Alkimedon, who by God's grace, nor failing himself in prowess, hath put off from him upon the bodies of four striplings the loathed return ungreeted of fair speech, and the path obscure⁷; and in his father's father he hath breathed new vigour to wrestle with old age. A man that hath done honourable deeds taketh no thought of death.

But I must needs arouse memory, and tell of the glory of their hands that gave victory to the Blepsiad clan, to whom this is now the sixth crown that hath come from the wreathed games to bind their

brows.

Even the dead have their share when paid them with due rites, and the grace of kinsmen's honour the dust concealeth not. From Hermes' daughter Fame shall Iphion⁸ hear and tell to Kallimachos this lustre of Olympic glory, which Zeus hath granted to this house. Honour upon honour may he vouchsafe unto it, and shield it from sore disease⁹. I pray that for the share of glory fallen to them he raise against them no contrary discontent, but granting them a life unharmed may glorify them and their commonwealth.

1: Alkimedon's brother. He had won a victory at the Nemean games.

2: Aigina had a high commercial reputation, and strangers were equitably dealt with in her courts.

3: The two first dragons typify the Aiakids, Aias and Achilles, who failed to enter Troy, the third typifies Achilles' son, Neoptolemos, who succeeded.

4: Aiakos' son, Telamon, was with Herakles when he took Troy: his great-grandson Neoptolemos was in the Wooden Horse.

5: To Aigina.

6: Alkimedon's trainer.

7: I. e. Alkimedon has escaped the disagreeable circumstances of defeat and transferred them to the four opponents against whom he was matched in four successive ties.

8: Iphion seems to have been the father and Kallimachos the uncle of Alkimedon.

9: Perhaps Iphion and Kallimachos died of some severe illness.

IX. FOR EPHARMOSTOS OF OPOUS, WINNER IN THE WRESTLING-MATCH.

The date of this ode is uncertain. Its last line seems to imply that it was sung at a banquet at Opous, after crowning the altar of Aias Oileus, tutelar hero of the Lokrians. From the beginning we gather that on the night of the victory at Olympia Epharmostos' friends had sung in his honour the conventional triple strain of Archilochos —

[Greek: (o kallinike chair' anax Herakleaes autos te k' Iolaos, aichmaeta duo. taenella kallinike)]

to which perhaps some slight additions had been made, but not by Pindar.

* * * * *

The strain of Archilochos sung without music at Olympia, the triple resonant psalm of victory, sufficed to lead to the hill of Kronos Epharmostos triumphing with his comrade friends: but now with darts of other sort, shot from the Muses' far-delivering bow, praise Zeus of the red lightning, and Elis' holy headland, which on a time Pelops the Lydian hero chose to be Hippodameia's goodly dower.

And shoot a feathered arrow of sweet song Pythoward, for thy words shall not fall to the ground when thou tunest the throbbing lyre to the praise of the wrestlings of a man from famous Opous, and celebratest her and her son. For Themis and her noble daughter Eunomia the Preserver have made her their own, and she flourisheth in excellent deeds both at Kastalia and beside Alpheos' stream: whence come the choicest of all crowns to glorify the mother city of Lokrians, the city of beautiful trees.

I, to illuminate the city of my friends with eager blaze of song, swifter than high-bred steed or winged ship will send everywhere these tidings, so be it that my hand is blessed at all in labouring in the choice garden of the Graces; for they give all pleasant things to men.

By fate divine receive men also valour and wisdom: how else might the hands of Herakles have wielded his club against the trident, when at Pylos Poseidon took his stand and prest hard on him,

ay, and there prest him hard embattled Phoibos with his silver bow, neither would Hades keep his staff unraised, wherewith he leadeth down to ways beneath the hollow earth the bodies of men that die?

O my mouth, fling this tale from thee, for to speak evil of gods is a hateful wisdom, and loud and unmeasured words strike a note that trembleth upon madness. Of such things talk thou not; leave war of immortals and all strife aside; and bring thy words to the city of Protogeneia, where by decree of Zeus of the bickering lightning-flash Pyrrha and Deukalion coming down from Parnassos first fixed their home, and without bed of marriage made out of stones a race to be one folk: and hence cometh the name of peoples². Awake for them the clear-toned gale of song, and if old wine be best, yet among songs prefer the newer flowers.

Truly men say that once a mighty water swept over the dark earth, but by the craft of Zeus an ebb suddenly drew off the flood. From these first men came anciently your ancestors of the brazen shields, sons of the women of the stock of Iapetos and of the mighty Kronidai, Kings that dwelt in the land continually; until the Olympian Lord caught up the daughter³ of Opöeis from the land of the Epeians, and lay with her in a silent place among the ridges of Mainalos; and afterward brought her unto Lokros, that age might not bring him⁴ low beneath the burden of childlessness. But the wife bare within her the seed of the Mightiest, and the hero saw the bastard born and rejoiced, and called him by the name of his mother's father, and he became a man preeminent in beauty and great deeds: and his father gave unto him a city and a people to rule over.

Then there came unto him strangers, from Argos and from Thebes, and from Arcadia others, and from Pisa. But the son of Aktor and Aigina, Menoitios, he honoured above all settlers, him whose son⁵ went with the Atreidai to the plain of Teuthras and stood alone beside Achilles, when Telephos had turned the valiant Danaoi to flight, and drove them into the sterns of their sea-ships; so proved he to them that had understanding that Patroklos' soul was strong. And thenceforward the son of Thetis persuaded him that he should never in murderous battle take his post far from his friend's conquering spear.

Fit speech may I find for my journey in the Muses' car; and let me

therewith have daring and powers of ample scope. To back the prowess of a friend I came, when Lampromachos won his Isthmian crown, when on the same day both he and his brother overcame. And afterward at the gates⁶ of Corinth two triumphs again befell Epharmostos, and more in the valleys of Nemea. At Argos he triumphed over men, as over boys at Athens. And I might tell how at Marathon he stole from among the beardless and confronted the full-grown for the prize of silver vessels, how without a fall he threw his men with swift and cunning shock, and how loud the shouting pealed when round the ring he ran, in the beauty of his youth and his fair form and fresh from fairest deeds.

Also before the Parrhasian host was he glorified, at the assembly of Lykaian Zeus, and again when at Pellene he bare away a warm antidote of cold winds⁷. And the tomb of Iolaos, and Eleusis by the sea, are just witnesses to his honours.

The natural is ever best: yet many men by learning of prowess essay to achieve fame. The thing done without God is better kept in silence. For some ways lead further than do others, but one practice will not train us all alike. Skill of all kinds is hard to attain unto: but when thou bringest forth this prize, proclaim aloud with a good courage that by fate divine this man at least was born deft-handed, nimble-limbed, with the light of valour in his eyes, and that now being victorious he hath crowned at the feast Oilean Alas' altar.

1: This is the common interpretation, implying that Herakles in contending with the gods here mentioned must have been helped by other gods. But perhaps it might also be translated 'therefore how could the hands, &c.,' meaning that since valour, as has just been said, comes from a divine source, it could not be used against gods, and that thus the story ought to be rejected.

2: Perhaps the story of the stones arose from the like sound of [Greek: Laos] and [Greek: Laas], words here regarded in the inverse relation to each other.

3: Protogeneia.

4: Lokros.

5: Patroklos.

6: The Isthmus, the gate between the two seas.

7: A cloak, the prize.

X. FOR AGESIDAMOS OF EPIZEPHYRIAN LOKRIS, WINNER IN THE BOYS' BOXING- MATCH.

This ode bears somewhat the same relation to the next that the fourth does to the fifth. It was to be sung at Olympia on the night after the victory, and Pindar promises the boy to write a longer one for the celebration of his victory in his Italian home. The date is B.C. 484.

* * * * *

Sometimes have men most need of winds, sometimes of showered waters of the firmament, the children of the cloud.

But when through his labour one fareth well, then are due honey-voiced songs, be they even a prelude to words that shall come after, a pledge confirmed by oath in honour of high excellence.

Ample is the glory stored for Olympian winners: thereof my shepherd tongue is fain to keep some part in fold. But only by the help of God is wisdom¹ kept ever blooming in the soul.

Son of Archestratos, Agesidamos, know certainly that for thy boxing I will lay a glory of sweet strains upon thy crown of golden² olive, and will have in remembrance the race of the Lokrians' colony in the West.

There do ye, O Muses, join in the song of triumph: I pledge my word that to no stranger-banishing folk shall ye come, nor unacquainted with things noble, but of the highest in arts and valiant with the spear. For neither tawny fox nor roaring lion may change his native temper.

1: Perhaps [Greek: sophos] (which means often rather clever or skilful than wise) has here the special reference to poetic skill, which it often has in Pindar.

2: Golden here means supremely excellent, as in the first line of the eighth Olympian.

XI. FOR AGESIDAMOS OF EPIZEPHYRIAN LOKRIS, WINNER IN THE BOYS' BOXING- MATCH.

It would seem by his own confession that Pindar did not remember till long afterwards the promise he made to Agesidamos in the last ode. We do not know how long afterwards this was written, but it must have been too late to greet the winner on his arrival in Italy; probably it was to be sung at the anniversary or some memorial celebration of his victory.

* * * * *

Read me the name of the Olympic winner Arcestratos' son that I may know where it is written upon my heart: for I had forgotten that I owed him a sweet strain.

But do thou, O Muse, and thou Truth, daughter of Zeus, put forth your hands and keep from me the reproach of having wronged a friend by breaking my pledged word. For from afar hath overtaken me the time that was then yet to come, and hath shamed my deep debt.

Nevertheless from that sore reproach I may be delivered by payment with usury: behold how¹ the rushing wave sweepeth down the rolling shingle, and how we also will render for our friend's honour a tribute to him and to his people.

Truth inhabiteth the city of the Lokrians of the West, and Kalliope they hold in honour and mailed Ares; yea even conquering Herakles was foiled by that Kykneän combat².

Now let Agesidamos, winner in the boxing at Olympia, so render thanks to Ilas³ as Patroklos of old to Achilles. If one be born with excellent gifts, then may another who sharpeneth his natural edge speed him, God helping, to an exceeding weight of glory. Without toil there have triumphed a very few.

Of that light in the life of a man before all other deeds, that first of contests, the ordinances of Zeus⁴ have stirred me to sing, even the games which by the ancient tomb of Pelops the mighty Herakles

founded, after that he slew Kleatos, Poseidon's goodly son, and slew also Eurytos, that he might wrest from tyrannous Augeas against his will reward for service done⁵.

Lying in ambush beneath Kleonai did Herakles overcome them on the road, for that formerly these same violent sons of Molos made havoc of his own Tirynthian folk by hiding in the valleys of Elis. And not long after the guest-betraying king of the Epeans saw his rich native land, his own city, beneath fierce fire and iron blows sink down into the deep moat of calamity. Of strife against stronger powers it is hard to be rid. Likewise Augeas last of all in his perplexity fell into captivity and escaped not precipitate death.

Then the mighty son of Zeus having gathered together all his host at Pisa, and all the booty, measured a sacred grove for his sovereign Father; and having fenced round the Altis he marked the bounds thereof in a clear space, and the plain encompassing it he ordained for rest and feasting, and paid honour to the river Alpheos together with the twelve greatest gods. And he named it by the name of the Hill of Kronos; for theretofore it was without name, when Oinomaos was king, and it was sprinkled with much snow⁶.

And at this first-born rite the Fates stood hard at hand, and he who alone proveth sure truth, even Time. He travelling onward hath told us the clear tale of how the founder set apart the choicest of the spoil for an offering from the war, and sacrificed, and how he ordained the fifth-year feast with the victories of that first Olympiad.

Who then won to their lot the new-appointed crown by hands or feet or chariot, setting before them the prize of glory in the games, and winning it by their act? In the foot-race down the straight course of the stadion was Likymnios' son Oionos first, from Nidea had he led his host: in the wrestling was Tegea glorified by Echemos: Doryklos won the prize of boxing, a dweller in the city of Tiryns, and with the four-horse chariot, Samos of Mantinea, Halirrthothios' son: with the javelin Phrastor hit the mark: in distance Enikeus beyond all others hurled the stone with a circling sweep, and all the warrior company thundered a great applause.

Then on the evening the lovely shining of the fair-faced moon beamed forth, and all the precinct sounded with songs of festal glee, after the manner which is to this day for triumph.

So following the first beginning of old time, we likewise in a song named of proud victory will celebrate the thunder and the flaming bolt of loud-pealing Zeus, the fiery lightning that goeth with all victory⁷.

And soft tones to the music of the flute shall meet and mingle with my verse, which beside famous Dirke hath come to light after long time.

But even as a son by his lawful wife is welcome to a father who hath now travelled to the other side of youth, and maketh his soul warm with love — for wealth that must fall to a strange owner from without is most hateful to a dying man — so also, Agesidamos, when a man who hath done honourable deeds goeth unsung to the house of Hades, this man hath spent vain breath, and won but brief gladness for his toil.

On thee the pleasant lyre and the sweet pipe shed their grace, and the Pierian daughters of Zeus foster thy wide-spread fame.

I with them, setting myself thereunto fervently, have embraced the Lokrians' famous race, and have sprinkled my honey upon a city of goodly men: and I have told the praises of Arcestratos' comely son, whom I beheld victorious by the might of his hand beside the altar at Olympia, and saw on that day how fair he was of form, how gifted with that spring-tide bloom, which erst with favour of the Cyprian queen warded from Ganymede unrelenting death.

1: Reading [Greek: horat on hopa].

2: This Kyknos seems to have been a Lokrian freebooter, said to have fought with success against Herakles.

3: His trainer.

4: Probably because Zeus was especially concerned, both with the fulfilment of promises and with the Olympic games.

5: For the story of these Moliones see Nestor's speech, Hom. Il. xi. 670-761.

6: Perhaps this implies a tradition of a colder climate anciently prevailing in Peloponnesos: perhaps the mention of snow is merely picturesque, referring to the habitual appearance of the hill in winter, and the passage should then rather be rendered 'when Oinomaos was king its snow-sprinkled top was without name.'

7: The Lokrians worshipped Zeus especially as the Thunderer, as certain coins of theirs, stamped with a thunderbolt, still testify.

XII. FOR ERGOTELES OF HIMERA, WINNER IN THE LONG FOOT-RACE.

Ergoteles was a native of Knosos in Crete, but civil dissension had compelled him to leave his country. He came to Sicily and was naturalized as a citizen of Himera. Had he stayed in Crete he would not have won this victory; nor the Pythian and Isthmian victories, referred to at the end of the ode, for the Cretans seem to have kept aloof, in an insular spirit, from the Panhellenic games.

The date of the ode is B.C. 472, the year after the Himeraeans had expelled the tyrant Thrasydaos of Akragas. The prayer to Fortune would seem to have reference specially to this event. The ode was probably sung in a temple either of Zeus or of Fortune.

* * * * *

I pray thee, daughter of Zeus the Deliverer, keep watch over wide-ruling Himera, O saviour Fortune.

By thee upon the sea swift ships are piloted, and on dry land fierce wars and meetings of councils.

Up and down the hopes of men are tossed as they cleave the waves of baffling falsity: and a sure token of what shall come to pass hath never any man on the earth received from God: the divinations of things to come are blind.

Many the chances that fall to men when they look not for them, sometimes to thwart delight, yet others after battling with the surge of sorrowful pain have suddenly received for their affliction some happiness profound.

Son of Philanor, verily even the glory of thy fleet feet would have fallen into the sere leaf unrenowned, abiding by the hearth of thy kin, as a cock that fighteth but at home, had not the strife of citizen against citizen driven thee from Knosos thy native land.

But now at Olympia hast thou won a crown, O Ergoteles, and at Pytho twice, and at Isthmos, whereby thou glorifiest the hot springs where the nymphs Sicilian bathe, dwelling in a land that is become to thee as thine own.

XIII. FOR XENOPHON OF CORINTH, WINNER IN THE STADION RACE AND IN THE PENTATHLON.

The date of this victory is B.C. 464, when Xenophon won both the Stadion, or short foot-race of about a furlong or 220 yards, and also the Pentathlon, that is, probably, he won at least three out of the five contests which composed the Pentathlon — the Jump, Throwing the Disk, Throwing the Javelin, the Foot-race, and Wrestling, ([Greek: alma podokeian diskon akonta palaen]). For details, see Dict. Antiq. and Note on Nem. vii 71-73.

This ode and the speech of Glaukos in the sixth Book of the Iliad are the most conspicuous passages in poetry which refer to the great Corinthian hero Bellerophon.

It is thought that this ode was sung on the winner's public entrance into Corinth.

* * * * *

Thrice winner in Olympic games, of citizens beloved, to strangers hospitable, the house in whose praise will I now celebrate happy Corinth, portal of Isthmian Poseidon and nursery of splendid youth. For therein dwell Order, and her sisters, sure foundation of states, Justice and likeminded Peace, dispensers of wealth to men, wise Themis' golden daughters. And they are minded to keep far from them Insolence the braggart mother of Loathing.

I have fair witness to bear of them, and a just boldness stirreth my tongue to speak. Nature inborn none shall prevail to hide. Unto you, sons¹ of Aletes, oft-times have the flowery Hours given splendour of victory, as to men excelling in valour, pre-eminent at the sacred games, and oft-times of old have they put subtleties into your men's hearts to devise; and of an inventor cometh every work.

Whence were revealed the new graces of Dionysos with the dithyramb that winneth the ox²? Who made new means of guidance to the harness of horses, or on the shrines of gods set the twin images of the king of birds ³? Among them thriveth the Muse of dulcet breath, and Ares in the young men's terrible spears. Sovran lord of

Olympia, be not thou jealous of my words henceforth for ever, O father Zeus; rule thou this folk unharmed, and keep unchanged the favourable gale of Xenophon's good hap. Welcome from him this customary escort of his crown, which from the plains of Pisa he is bringing, having won with the five contests the stadion-race beside; the like whereof never yet did mortal man.

Also two parsley-wreaths shadowed his head before the people at the games of Isthmos, nor doth Nemea tell a different tale. And of his father Thessalos' lightning feet is record by the streams of Alpheos, and at Pytho he hath renown for the single and for the double stadion gained both in a single day, and in the same month at rocky Athens a day of swiftness crowned his hair for three illustrious deeds, and the Hellotia⁴ seven times, and at the games of Poseidon between seas longer hymns followed his father Ptoiodoros with Terpsias and Eritimos. And how often ye were first at Delphi or in the Pastures of the Lions, though with full many do I match your crowd of honours, yet can I no more surely tell than the tale of pebbles on the sea-shore. But in everything is there due measure, and most excellent is it to have respect unto fitness of times.

I with your fleet sailing a privateer will speak no lie concerning the valour of Corinth's heroes, whether I proclaim the craft of her men of old or their might in war, whether of Sisyphos of subtlest cunning even as a god, and Medea who made for herself a marriage in her sire's despite, saviour of the ship Argo and her crew: or whether how of old in the struggle before the walls of Dardanos the sons of Corinth were deemed to turn the issue of battle either way, these with Atreus' son striving to win Helen back, those to thrust them utterly away⁶.

Now when Glaukos was come thither out of Lydia the Danaoi feared him. To them he proclaimed that in the city of Peirene his sire bare rule and had rich heritage of land and palace, even he who once, when he longed to bridle the snaky Gorgon's son, Pegasos, at Peirene's spring, suffered many things, until the time when maiden Pallas brought to him a bit with head-band of gold, and from a dream behold it was very deed.

For she said unto him 'Sleepest thou O Aiolid king? Come, take this charmer of steeds, and show it to thy father: the tamer of horses,

with the sacrifice of a white bull.'

Thus in the darkness as he slumbered spake the maiden wielder of the shadowy aegis — so it seemed unto him — and he leapt up and stood upright upon his feet. And he seized the wondrous bit that lay by his side, and found with joy the prophet of the land, and showed to him, the son of Koiranos, the whole issue of the matter, how on the altar of the goddess he lay all night according to the word of his prophecy, and how with her own hands the child of Zeus whose spear is the lightning brought unto him the soul-subduing gold.

Then the seer bade him with all speed obey the vision, and that when he should have sacrificed to the wide-ruling Earth-enfolder the strong-foot beasts, he should build an altar straightway to Athene, queen of steeds.

Now the power of Gods bringeth easily to pass such things as make forecast forsworn. Surely with zealous haste did bold Bellerophon bind round the winged steed's jaw the softening charm, and make him his: then straightway he flew up and disported him in his brazen arms.

In company with that horse also on a time, from out of the bosom of the chill and desert air, he smote the archer host of Amazons, and slew the Solymoi, and Chimaira breathing fire. I will keep silence touching the fate of him: howbeit Pegasos hath in Olympus found a home in the ancient stalls of Zeus.

But for me who am to hurl straight the whirling javelin it is not meet to spend beside the mark my store of darts with utmost force of hand: for to the Muses throned in splendour and to the Oligaithidai a willing ally came I, at the Isthmos and again at Nemea. In a brief word will I proclaim the host of them, and a witness sworn and true shall be to me in the sweet-tongued voice of the good herald³, heard at both places sixty times.

Now have their acts at Olympia, methinks, been told already: of those that shall be hereafter I will hereafter clearly speak. Now I live in hope, but the end is in the hands of gods. But if the fortune of the house fail not, we will commit to Zeus and Enyalios the accomplishment thereof.

Yet other glories won they, by Parnassos' brow, and at Argos how many and at Thebes, and such as nigh the Arcadians[10] the lordly

altar of Zeus Lykaïos shall attest, and Pallene, and Sikyon, and Megara, and the well-fenced grove of the Aiakidai, and Eleusis, and lusty Marathon, and the fair rich cities beneath Aetna's towering crest, and Euboea. Nay over all Hellas if thou searchest, thou shalt find more than one sight can view.

O king Zeus the Accomplisher, grant them with so light feet[11] to move through life, give them all honour, and sweet hap of their goodly things.

1: The clan of the Oligaihidai, to which Xenophon belonged.

2: I. e. as a prize. But the passage may be taken differently as referring to the symbolical identification of Dionysos with the bull. Dithyrambic poetry was said to have been invented or improved by Arion of Corinth.

3: This refers to the introduction into architecture by the Corinthians of the pediment, within or above which were at that time constantly placed images of eagles.

4: The feast of Athene Hellotis.

5: Nemea.

6: The Lykians who fought under Glaukos on the Trojan side were of Corinthian descent.

7: Poseidon.

8: A bull.

9: Proclaiming the name and city of the winner in the games.

10: Reading [Greek: Arkasin asson].

11: As in their foot-races.

XIV. FOR ASOPICHOS OF ORCHOMENOS, WINNER IN THE BOYS' SHORT FOOT-RACE.

This ode was to be sung, probably by a chorus of boys, at the winner's city Orchomenos, and most likely in the temple of the three or Graces, Aglaia, Euphrosyne and Thalia.

The date of the victory is B.C. 476.

* * * * *

O ye who haunt the land of goodly steeds that drinketh of Kephisos' waters, lusty Orchomenos' queens renowned in song, O Graces, guardians of the Minyai's ancient race, hearken, for unto you I pray. For by your gift come unto men all pleasant things and sweet, and the wisdom of a man and his beauty, and the splendour of his fame. Yea even gods without the Graces' aid rule never at feast or dance; but these have charge of all things done in heaven, and beside Pythian Apollo of the golden bow they have set their thrones, and worship the eternal majesty of the Olympian Father.

O lady Aglaia, and thou Euphrosyne, lover of song, children of the mightiest of the gods, listen and hear, and thou Thalia delighting in sweet sounds, and look down upon this triumphal company, moving with light step under happy fate. In Lydian mood of melody concerning Asopichos am I come hither to sing, for that through thee, Aglaia, in the Olympic games the Minyai's home is winner. Fly, Echo, to Persephone's dark-walled home, and to his father bear the noble tidings, that seeing him thou mayest speak to him of his son, saying that for his father's honour in Pisa's famous valley he hath crowned his boyish hair with garlands from the glorious games.

THE PYTHIAN ODES.

I. FOR HIERON OF AITNA, WINNER IN THE CHARIOT-RACE.

* * * *

The date of this victory is B.C. 474

In the year 480, the year of Salamis, the Syracusans under Hieron had defeated the Carthaginians in the great battle of Himera.

In 479 a great eruption of Etna (Aitna) began. In 476 Hieron founded, near the mountain but we may suppose at a safe distance, the new city of Aitna, in honour of which he had himself proclaimed as an Aitnaian after this and other victories in the games.

And in this same year, 474, he had defeated the Etruscans, or Tuscans, or Tyrrhenians in a great sea-fight before Cumae.

Pindar might well delight to honour those who had been waging so well against the barbarians of the South and West the same war which the Hellenes of the mother-country waged against the barbarians of the East.

* * * * *

O golden Lyre, thou common treasure of Apollo and the Muses violet-tressed, thou whom the dancer's step, prelude of festal mirth, obeyeth, and the singers heed thy bidding, what time with quivering strings thou utterest preamble of choir-leading overture — lo even the sworded lightning of immortal fire thou quenched, and on the sceptre of Zeus his eagle sleepeth, slackening his swift wings either side, the king of birds, for a dark mist thou hast distilled on his arched head, a gentle seal upon his eyes, and he in slumber heaveth his supple back, spell-bound beneath thy throbs.

Yea also violent Ares, leaving far off the fierce point of his spears, letteth his heart have joy in rest, for thy shafts soothe hearts divine by the cunning of Leto's son and the deep-bosomed Muses.

But whatsoever things Zeus loveth not fly frightened from the voice of the Pierides, whether on earth or on the raging sea; whereof is he

who lieth in dreadful Tartaros, the foe of the gods, Typhon of the hundred heads, whom erst the den Kilikian of many names did breed, but now verily the sea-constraining cliffs beyond Cumae, and Sicily, lie heavy on his shaggy breast: and he is fast bound by a pillar of the sky, even by snowy Etna, nursing the whole year's length her frozen snow.

Whereout pure springs of unapproachable fire are vomited from the inmost depths: in the daytime the lava-streams pour forth a lurid rush of smoke: but in the darkness a red rolling flame sweepeth rocks with uproar to the wide deep sea.

That dragon-thing¹ it is that maketh issue from beneath the terrible fiery flood, a monster marvellous to look upon, yea a marvel to hear of from such as go thereby and tell what thing is prisoned between the dark-wooded tops of Etna and the plain, where the back of him is galled and furrowed by the bed whereon he lieth.

O Zeus, be it ours to find favour in thy sight, who art defender of this mountain, the forehead of a fruitful land, whose namesake neighbour city hath been ennobled by her glorious founder, for that on the race-course at the Pythian games the herald made proclamation of her name aloud, telling of Hieron's fair victory in the chariot-race.

Now the first boon to men in ships is that a favourable breeze come to them as they set forth upon the sea; for this is promise that in the end also they shall come with good hap home. So after this good fortune doth reason show us hope of crowns to come for Aitna's horses, and honour in the banquet-songs.

O Phoibos, lord of Lykia and of Delos, who lovest the spring of Castaly on thy Parnassos, be this the purpose of thy will, and grant the land fair issue of her men.

For from gods come all means of mortal valour, hereby come bards and men of mighty hand and eloquent speech.

This is the man I am fain to praise, and trust that not outside the ring shall I hurl the bronze-tipped javelin I brandish in my hand, but with far throw outdo my rivals in the match.

Would that his whole life may give him, even as now, good luck and wealth right onward, and of his pains forgetfulness.

Verily it shall remind him in what fightings of wars he stood up

with steadfast soul, when the people found grace of glory at the hands of gods, such as none of the Hellenes hath reaped, a proud crown of wealth.

For after the ensample of Philoktetes he went but now to war: and when necessity was upon them even they of proud spirit sought of him a boon.

To Lemnos once they say came godlike heroes to fetch thence the archer son of Paian, vexed of an ulcerous wound; and he sacked the city of Priam and made an end of the Danaoi's labours, for the body wherewith he went was sick, but this was destined from the beginning.

Even thus to Hieron may God be a guide for the time approaching, and give him to lay hold upon the things of his desire.

Also in the house of Deinomenes do me grace, O Muse, to sing, for sake of our four-horsed car: no alien joy to him is his sire's victory.

Come then and next for Etna's king let us devise a friendly song, for whom with god-built freedom after the laws of Hyllic pattern hath that city been founded of Hieron's hand: for the desire of the sons of Pamphylos and of the Herakleidai dwelling beneath the heights of Taÿgetos is to abide continually in the Dorian laws of Aigimios. At Amyklai they dwelt prosperously, when they were come down out of Pindos and drew near in honour to the Tyndaridai who ride on white horses, and the glory of their spears waxed great.

Thou Zeus, with whom are the issues of things, grant that the true speech of men ever bear no worse report of citizens and kings beside the water of Amēnas. By thine aid shall a man that is chief and that instructeth his son after him give due honour unto his people and move them to be of one voice peacefully.

I pray thee, son of Kronos, grant that the Phenician and the Tuscan war-cry be hushed at home, since they have beheld the calamity of their ships that befell them before Cumae, even how they were smitten by the captain of the Syracusans, who from their swift ships hurled their youth into the sea, to deliver Hellas from the bondage of the oppressor.

From Salamis shall I of Athenians take reward of thanks, at Sparta when I shall tell² in a song to come of the battle³ before Kithairon,

wherein the Medes that bear crooked bows were overthrown, but by the fair-watered banks of Himēras it shall be for the song I have rendered to the sons of Deinomenes, which by their valour they have earned, since the men that warred against them are overthrown.

If thou shalt speak in season, and comprehend in brief the ends of many matters, less impeachment followeth of men; for surfeit blunteth the eagerness of expectancy; and city-talk of others' praise grieveth hearts secretly.

Nevertheless, for that envy is preferred before pity⁴, let slip not fair occasion: guide with just helm thy people and forge the sword of thy speech on an anvil whereof cometh no lie. Even a word falling lightly is of import in that it proceedeth from thee. Of many things art thou steward: many witnesses are there to thy deeds of either kind.

But abiding in the fair flower of this spirit, if thou art fain to be continually of good report, be not too careful for the cost: loose free like a mariner thy sail unto the wind.

Friend, be not deceived by time-serving words of guile. The voice of the report that liveth after a man, this alone revealeth the lives of dead men to the singers and to the chroniclers: the loving-kindness of Craesus fadeth not away; but him who burned men with fire within a brazen bull, Phalaris that had no pity, men tell of everywhere with hate, neither will any lute in hall suffer him in the gentle fellowship of young boys' themes of songs.

To be happy is the chiefest prize; to be glorious the next lot: if a man have lighted on both and taken them to be his, he hath attained unto the supreme crown.

1: Typhon.

2: Reading [Greek: erion].

3: Plataea.

4: I. e. it is better to be envied than to be pitied.

II. FOR HIERON OF SYRACUSE, WINNER IN THE CHARIOT-RACE.

The classification of this ode as Pythian is probably a mistake: perhaps the victory was won at the Theban festival in honour of Herakles, or of Iolaos.

Anaxilaos, tyrant of Rhegium and Messana, had been deterred by Hieron's threats from attacking the Epizephyrian Lokrians, and the ode is partly occupied with congratulations of Hieron on this protective act. As Anaxilaos died B.C. 476, and Hieron was only placed at the head of the Syracusan state two years before, this seems to fix the date somewhere in these two years. As Pindar talks of sending his song across the sea, we may suppose that it was sung at Syracuse.

There is much obscurity about the significances of this ode. The poet's motive in telling the story of Ixion's sins has been variously guessed at. Some think it was meant to deter Hieron from contriving the death of his brother Polyzelos in battle in order to get possession of Polyzelos' wife (and if Hieron was to be suspected of such a thought it would be quite in Pindar's manner to mingle warning and reproof with praise): some think that it refers to the ingratitude of Anaxilaos toward Hieron. And most probably the latter part of the ode, in which sincerity is approved, and flattery and calumny are condemned, had some special and personal reference, though we need not suppose, as the commentators are fond of doing here and elsewhere, that it was aimed at Bacchylides or other rival poets.

* * * * *

Great city of Syracuse, precinct of warrior Ares, of iron-armed men and steeds the nursing-place divine, to thee I come, bearing from my bright Thebes this song, the tidings of earth-shaking racing of the four-horse car, wherein hath Hieron with his goodly chariot overcome, and decked with far-seen splendour of crowns Ortygia the dwelling-place of Artemis of the river, her by whose help he tamed with soothing hand his colts of spangled rein.

For the archer maiden with both hands fitteth the glittering trappings, and Hermes, god of games, whensoever Hieron to the polished car and bridle-guided wheels² yoketh the strength of his steeds, calling on the wide-ruling god, the trident-wielder.

Now unto various kings pay various men sweet song, their valour's meed. So the fair speech of Cyprus echoeth around the name of Kinyras, him whom Apollo of the golden hair loved fervently, and who dwelt a priest in the house of Aphrodite: for to such praise are men moved by the thankfulness that followeth the recompense of friendly acts. But of thee, O thou son of Deinomenes, the maiden daughter of the Lokrian in the west before the house-door telleth in her song, being out of bewildering woes of war by thy might delivered, so that her eyes are not afraid for anything.

Ixion, they say, by order of the gods, writhing on his winged wheel, proclaimeth this message unto men: *To him who doeth thee service make recompense of fair reward.*

This lesson learned he plainly; for when that among the friendly Kronidai he had gotten a life of pleasantness, his bliss became greater than he could bear, and with mad heart he lusted after Hera, whose place was in the happy marriage-bed of Zeus: yet insolence drove him to the exceeding folly; but quickly suffering his deserts the man gained to himself a misery most rare.

Two sins are the causes of his pain; one that he first among the heroes shed blood of kindred³ craftily, the other that in the chambers of the ample heavens he attempted the wife of Zeus — for in all things it behoveth to take measure by oneself⁴.

Yet a mocking love-bed hurried him as he approached the couch⁵ into a sea of trouble; for he lay with a cloud, pursuing the sweet lie, fond man: for its form was as the form of the most highest among the daughters of heaven, even the child of Kronos; and the hands of Zeus had made it that it might be a snare unto him, a fair mischief. Thus came he unto the four-spoked wheel, his own destruction; and having fallen into chains without escape he became proclaimer of that message⁶ unto many.

His mate⁷, without favour of the Graces, bare unto him a monstrous son, and like no other thing anywhere, even as its mother was, a thing with no place or honour, neither among men, neither in

the society of gods. Him she reared and called by the name Kentauros, and he in the valleys of Pelion lay with Magnesian mares, and there were born thence a wondrous tribe, like unto both parents, their nether parts like unto the dams, and their upper parts like unto the sire.

God achieveth all ends whereon he thinketh — God who overtaketh even the winged eagle, and outstrippeth the dolphin of the sea, and bringeth low many a man in his pride, while to others he giveth glory incorruptible.

For me it is meet to eschew the sharp tooth of bitter words; for, though afar off, I have seen the fierce Archilochos lacking most things and fattening but on cruel words of hate. Of most worth are riches when joined to the happy gift of wisdom. And this lot hast thou, and mayest illustrate it with liberal soul, thou sovereign chief over many streets filled with goodly garlands, and much people. If any saith that ever yet was any man of old time throughout Hellas who excelled thee in honour or in the multitude of possessions, such an one with vain purpose essayeth a fruitless task.

Upon the flower-crowned prow^s will I go up to sing of brave deeds done. Youth is approved by valour in dread wars; and hence say I that thou hast won boundless renown in thy battles, now with horsemen, now on foot: also the counsels of thine elder years give me sure ground of praising thee every way.

All hail! This song like to Phenician merchandize is sent across the hoary sea: do thou look favourably on the strain of Kaster in Aeolian mood^s, and greet it in honour of the seven-stringed lute.

Be what thou art, now I have told thee what that is: in the eyes of children the fawning ape is ever comely: but the good fortune of Rhadamanthos hath come to him because the fruit that his soul bare was true, neither delighteth he in deceits within his heart, such as by whisperer's arts ever wait upon mortal man.

An overpowering evil are the secret speakings of slander, to the slandered and to the listener thereto alike, and are as foxes in relentless temper. Yet for the beast whose name is of gain^[10] what great thing is gained thereby? For like the cork above the net, while the rest of the tackle laboureth deep in the sea, I am unmerged in the brine.

Impossible is it that a guileful citizen utter potent words among the good, nevertheless he fawneth on all and useth every subtlety. No part have I in that bold boast of his, 'Let me be a friend to my friend, but toward an enemy I will be an enemy and as a wolf will cross his path, treading now here now there in crooked ways[11].' For every form of polity is a man of direct speech best, whether under a despotism, or whether the wild multitude, or the wisest, have the state in their keeping.

Against God it is not meet to strive, who now upholdeth these, and now again to those giveth great glory. But not even this cheereth the heart of the envious; for they measure by an unjust balance, and their own hearts they afflict with bitter pain, till such time as they attain to that which their hearts devise.

To take the car's yoke on one's neck and run on lightly, this helpeth; but to kick against the goad is to make the course perilous. Be it mine to dwell among the good, and to win their love.

1: Pindar here identifies himself with his ode, which he sent, not took, to Syracuse. Compare Ol. vii. 13, &c.

2: Properly [Greek: harmata] would seem to include all except the body of the chariot ([Greek: diphros]) in which the charioteer stood.

3: His father-in-law Deioneus.

4: I. e. to estimate rightly one's capacities, circumstances, rights, duties.

5: Reading [Greek: poti koiton ikont'].

6: The message spoken of above, v. 24.

7: The cloud, the phantom-Hera.

8: The prow of the ship carrying this ode, with which Pindar, as has been said, identifies himself.

9: It is supposed that another ode, more especially in honour of the chariot-victory, is here meant, which was to be sent later.

From this point to the end the ode reads like a postscript of private import and reference.]

10: It is at least doubtful whether [Greek: kerdo] a fox is really connected with [Greek: kerdos] gain.

11: It appears to me to be an absurdity to suppose that Pindar means to express in this sentence his own rule of conduct, as the commentators have fancied. He is all through this passage condemning 'crooked ways.'

III. FOR HIERON OF SYRACUSE, WINNER IN THE HORSE-RACE.

The dates both of the victory and of the ode are uncertain. But as Pherenikos, the horse that won this race at Pytho, is the same that won at Olympia B.C. 472, in honour of which event the First Olympian was written, the victory cannot have been very long before that date, though the language of the ode implies that it was written a good deal later, probably for an anniversary of the victory. It must at least have been written before Hieron's death in 467. It is much occupied with his illness.

* * * * *

Fain were I (if meet it be to utter from my mouth the prayer conceived of all) that Cheiron the son of Philyra were alive and had not perished among men, even the wide-ruling seed of Kronos the son of Ouranos; and that there still lorded it in Pelion's glens that Beast untamed, whose soul was loving unto men, even such as when of old he trained the gentle deviser of limb-saving anodynes, Asklepios, the hero that was a defence against all kind of bodily plague.

Of him was the daughter of Phlegyas of goodly steeds not yet delivered by Eileithuia aid of mothers, ere by the golden bow she was slain at the hands of Artemis, and from her child-bed chamber went down into the house of Hades, by contriving of Apollo. Not idle is the wrath of sons of Zeus.

She in the folly of her heart had set Apollo at nought, and taken another spouse without knowledge of her sire, albeit ere then she had lain with Phoibos of the unshorn hair, and bare within her the seed of a very god.

Neither awaited she the marriage-tables nor the sound of many voices in hymeneal song, such as the bride's girl-mates are wont to sing at eventide with merry minstrelsy: but lo, she had longing for things elsewhere, even as many before and after. For a tribe there is most foolish among men, of such as scorn the things of home, and

gaze on things that are afar off, and chase a cheating prey with hopes that shall never be fulfilled.

Of such sort was the frenzied strong desire fair-robed Koronis harboured in her heart, for she lay in the couch of a stranger that was come from Arcady.

But one that watched beheld her: for albeit he was at sheep-gathering Pytho, yet was the temple's king Loxias aware thereof, beside his unerring partner; for he gave heed to his own wisdom, his mind that knoweth all things; in lies it hath no part, neither in act or thought may god or man deceive him.

Therefore when he was aware of how she lay with the stranger Ischys son of Elatos, and of her guile unrighteous, he sent his sister fierce with terrible wrath to go to Lakereia — for by the steep shores of the Boibian lake was the home of her virginity — and thus a doom adverse blasted her life and smote her down: and of her neighbours many fared ill therefore and perished with her: so doth a fire that from one spark has leapt upon a mountain lay waste wide space of wood.

But when her kinsfolk had laid the damsel upon the pile of wood, and fierce brightness of Hephaistos ran around it, then said Apollo: 'Not any longer may I endure in my soul to slay mine own seed by a most cruel death in company with its mother's grievous fate.'

He said, and at the first stride he was there, and from the corpse caught up the child, and the blaze of the burning fiery pile was cloven before him asunder in the midst.

Then to the Kentaur of Magnes he bare the child, that he should teach him to be a healer of the many-plaguing maladies of men. And thus all that came unto him whether plagued with self-grown sores or with limbs wounded by the lustrous bronze or stone far-hurled, or marred by summer heat or winter cold — these he delivered, loosing each from his several infirmity, some with emollient spells and some by kindly potions, or else he hung their limbs with charms, or by surgery he raised them up to health.

Yet hath even wisdom been led captive of desire of gain. Even him did gold in his hands glittering beguile for a great reward to bring back from death a man already prisoner thereto: wherefore the hands of the son of Kronos smote the twain of them through the

midst, and bereft their breasts of breath, and the bright lightning dealt them doom.

It behoveth to seek from gods things meet for mortal souls, knowing the things that are in our path and to what portion we are born. Desire not thou, dear my soul, a life immortal, but use the tools that are to thine hand.

Now were wise Cheiron in his cavern dwelling yet, and had our sweet-voiced songs laid haply some fair magic on his soul, then had I won him to grant to worthy men some healer of hot plagues, some offspring of Leto's son, or of her son's sire³.

And then in a ship would I have sailed, cleaving the Ionian sea, to the fountain of Arethusa, to the home of my Aitnaian friend, who ruleth at Syracuse, a king of good will to the citizens, not envious of the good, to strangers wondrous fatherly. Had I but landed there and brought unto him a twofold joy, first golden health and next this my song of triumph to be a splendour in his Pythian crown, which of late Pherenikos⁴ won by his victory at Kirrha — I say that then should I have come unto him, after that I had passed over the deep sea, a farther-shining light than any heavenly star.

But I am minded to pray to the Mothers⁵ for him, to the awful goddess unto whom, and unto Pan, before my door nightly the maidens move in dance and song.

Yet, O Hieron, if thou art skilled to apprehend the true meaning of sayings, thou hast learnt to know this from the men of old; *The immortals deal to men two ill things for one good*. The foolish cannot bear these with steadfastness but the good only, putting the fair side forward.

But thee a lot of happiness attendeth, for if on any man hath mighty Destiny looked favourably, surely it is on a chief and leader of a people.

A life untroubled abode not either with Peleus, son of Aiakos, or with godlike Kadmos: yet of all mortals these, they say, had highest bliss, who both erewhile listened to the singing of the Muses golden-filleted, the one in seven-gated Thebes, when he wedded large-eyed Harmonia, the other on the mountainside, when he took to him Thetis to be his wife, wise Nereus' glorious daughter. And with both of them gods sate at meat, and they beheld the sons of Kronos sitting as

kings on thrones of gold, and they received from them gifts for their espousals; and by grace of Zeus they escaped out of their former toils and raised up their hearts to gladness.

Yet again in the after time the bitter anguish of those daughters⁶ robbed Kadmos of a part of bliss: howbeit the Father Zeus came to white-armed Thyone's⁷ longed-for couch.

And so did the son of Peleus whom Thetis bare at Phthia, her only son, die by an arrow in war, and moved the Danaoi to lament aloud, when his body was burning in fire.

Now if any by wisdom hath the way of truth he may yet lack good fortune, which cometh of the happy gods.

The blasts of soaring winds blow various ways at various times. Not for long cometh happiness to men, when it accompanieth them in exceeding weight.

Small will I be among the small, and great among the great. Whatever fortune follow me, I will work therewith, and wield it as my power shall suffice. If God should offer me wealth and ease, I have hope that I should first have won high honour to be in the times afar off.

Nestor and Lykian Sarpedon, who live in the speech of men, we know from tales of sounding song, built up by cunning builders.

By songs of glory hath virtue lasting life, but to achieve them is easy to but few.

1: Koronis.

2: His father, Zeus.

3: Some Asklepios or Apollo.

4: Hieron's horse.

5: Rhea or Kybele, the mother of the gods. 'Next door to Pindar's house was a temple of the mother of the gods and of Pan, which he had built himself.' Scholiast.

6: Ino, Agaue, and Autonoe.

7: Semele.

IV. FOR ARKESILAS OF KYRENE, WINNER IN THE CHARIOT-RACE.

Pindar has made this victory of Arkesilas, King of the Hellenic colony of Kyrene in Africa, an occasion for telling the story of Jason's expedition with the Argonauts. The ostensible reason for introducing the story is that Kyrene had been colonised from the island of Thera by the descendants of the Argonaut Euphemos, according to the prophecy of Medea related at the beginning of the ode. But Pindar had another reason. He wished to suggest an analogy between the relation of the Iolkian king Pelias to Jason and the relation of Arkesilas to his exiled kinsman Demophilos. Demophilos had been staying at Thebes, where Pindar wrote this ode, to be afterwards recited at Kyrene. It was written B.C. 466, when Pindar was fifty-six years of age, and is unsurpassed in his extant works, or indeed by anything of this kind in all poetry.

* * * * *

This day O Muse must thou tarry in a friend's house, the house of the king of Kyrene of goodly horses, that with Arkesilas at his triumph thou mayst swell the favourable gale of song, the due of Leto's children, and of Pytho. For at Pytho of old she who sitteth beside the eagles of Zeus — nor was Apollo absent then — the priestess, spake this oracle, that Battos should found a power in fruitful Libya, that straightway departing from the holy isle he might lay the foundations of a city of goodly chariots upon a white breast of the swelling earth, and might fulfil in the seventeenth generation the word of Medea spoken at Thera, which of old the passionate child of Aietes, queen of Colchians, breathed from immortal lips. For on this wise spake she to the warrior Jason's god-begotten crew: 'Hearken O sons of high-hearted mortals and of gods. Lo I say unto you that from this seashed land the daughter¹ of Epaphos shall sometime be planted with a root to bring forth cities that shall possess the minds of men, where Zeus Ammon's shrine is builded.

And instead of short-finned dolphins they shall take to them fleet

mares, and reins instead of oars shall they ply, and speed the whirlwind-footed car.

By that augury shall it come to pass that Thera shall be mother-city of mighty commonwealths, even the augury that once at the outpourings of the Tritonian lake Euphemos leaping from the prow took at the hands of a god who in the likeness of man tendered this present to the stranger of a clod of earth; and the Father Kronian Zeus confirmed it with a peal of thunder.

What time he came suddenly upon them as they were hanging against the ship the bronze-fluked anchor, fleet Argo's bridle; for now for twelve days had we borne from Ocean over long backs of desert-land our sea-ship, after that by my counsel we drew it up upon the shore.

Then came to us the solitary god, having put on the splendid semblance of a noble man; and he began friendly speech, such as well-doers use when they bid new-comers to the feast.

But the plea of the sweet hope of home suffered us not to stay. Then he said that he was Eurypylos son of the earth-embracer, immortal Ennosides; and for that he was aware that we hasted to be gone, he straightway caught up of the chance earth at his feet a gift that he would fain bestow. Nor was the hero unheeding, but leaping on the shore and striking hand in hand he took to him the fateful clod.

But now I hear that it was washed down from the ship and departed into the sea with the salt spray of evening, following the watery deep. Yet verily often did I charge the labour-lightening servants that they should keep it safe, but they forgot: and now upon this island³ is the imperishable seed of spacious Libya strown before the time appointed; for if the royal son⁴ of Poseidon, lord of horses, whom Europa Tityos' child bare him on Kephisos' banks, had in his own home thrown it down beside the mouth of Hades's⁵ gulf, then in the fourth generation of his sons his seed would have taken that wide continent of Libya, for then they would have gone forth from mighty Lakedaimon, and from the Argive gulf, and from Mykenai.

But now he shall in wedlock with a stranger-wife raise up a chosen seed, who coming to this island with worship of their gods shall beget one to be lord of the misty plains⁶. Him sometime shall

Phoibos in his golden house admonish by oracles, when in the latter days he shall go down into the inner shrine at Pytho, to bring a host in ships to the rich Nile-garden of the son of Kronos:.'

So ran Medea's rhythmic utterance, and motionless in silence the godlike heroes bowed their heads as they hearkened to the counsels of wisdom.

Thee, happy son^s of Polymnestos, did the oracle of the Delphian bee⁹ approve with call unasked to be the man whereof the word was spoken, for thrice she bid thee hail and declared thee by decree of fate Kyrene's king, what time thou enquiredst what help should be from heaven for thy labouring speech. And verily even now long afterward, as in the bloom of rosy-blossomed spring, in the eighth descent from Battos the leaf of Arkesilas is green. To him Apollo and Pytho have given glory in the chariot-race at the hands of the Amphiktyons: him will I commend to the Muses, and withal the tale of the all-golden fleece; for this it was the Minyai sailed to seek when the god-given glories of their race began.

What power first drave them in the beginning to the quest? What perilous enterprise clenched them with strong nails of adamant?

There was an oracle of God which said that Pelias should die by force or by stern counsels of the proud sons of Aiolos, and there had come to him a prophecy that froze his cunning heart, spoken at the central stone of tree-clad mother Earth, that by every means he should keep safe guard against the man of one sandal, whensoever from a homestead on the hills he shall have come to the sunny land of glorious Iolkos, whether a stranger or a citizen he be.

So in the fulness of time he came, wielding two spears, a wondrous man; and the vesture that was upon him was twofold, the garb of the Magnetes' country close fitting to his splendid limbs, but above he wore a leopard-skin to turn the hissing showers; nor were the bright locks of his hair shorn from him but over all his back ran rippling down. Swiftly he went straight on, and took his stand, making trial of his dauntless soul, in the marketplace when the multitude was full.

Him they knew not; howbeit some one looking reverently on him would speak on this wise: 'Not Apollo surely is this, nor yet Aphrodite's lord of the brazen car; yea and in glistening Naxos died

ere now, they say, the children of Iphimedeia, Otos and thou, bold king Ephialtes: moreover Tityos was the quarry of Artemis' swift arrow sped from her invincible quiver, warning men to touch only the loves within their power.'

They answering each to each thus talked; but thereon with headlong haste of mules and polished car came Pelias; and he was astonied when he gazed on the plain sign of the single sandal on the right foot. But he dissembled his fear within his heart and said unto him, 'What land, O stranger, dost thou claim to be thy country, and who of earth-born mortals bare thee of her womb out of due time[10]? Tell me thy race and shame it not by hateful lies.'

And him with gentle words the other answered undismayed, 'I say to thee that I bear with me the wisdom of Cheiron, for from Chariklo and Philyra I come, from the cave where the Centaur's pure daughters reared me up, and now have I fulfilled twenty years among them without deceitful word or deed, and I am come home to seek the ancient honour of my father, held now in rule unlawful, which of old Zeus gave to the chief Aiolos and his children. For I hear that Pelias yielding lawlessly to evil thoughts hath robbed it from my fathers whose right it was from the beginning; for they, when first I looked upon the light, fearing the violence of an injurious lord, made counterfeit of a dark funeral in the house as though I were dead, and amid the wailing of women sent me forth secretly in purple swathing-bands, when none but Night might know the way we went, and gave me to Cheiron the son of Kronos to be reared.

But of these things the chief ye know. Now therefore kind citizens show me plainly the house of my fathers who drave white horses; for it shall hardly be said that a son of Aison, born in the land, is come hither to a strange and alien soil. And Jason was the name whereby the divine Beast[11] spake to me.'

Thus he said, and when he had entered in, the eyes of his father knew him; and from his aged eyelids gushed forth tears, for his soul was glad within him when he beheld his son, fairest of men and goodliest altogether.

Then came to him both brothers, when they heard that Jason was come home, Pheres from hard by, leaving the fountain Hypereis, and out of Messena Amythaon, and quickly came Admetos and

Melampus to welcome home their cousin. And at a common feast with gracious words Jason received them and made them friendly cheer, culling for five long nights and days the sacred flower of joyous life.

But on the sixth day he began grave speech, and set the whole matter before his kinsmen from the beginning, and they were of one mind with him.

Then quickly he rose up with them from their couches, and they came to Pelias' hall, and they made haste and entered and stood within.

And when he heard them the king himself came forth to them, even the son of Tyro of the lovely hair. Then Jason with gentle voice opened on him the stream of his soft speech, and laid foundation of wise words: 'Son of Poseidon of the Rock, too ready are the minds of mortal men to choose a guileful gain rather than righteousness, howbeit they travel ever to a stern reckoning. But thee and me it behoveth to give law to our desires, and to devise weal for the time to come. Though thou knowest it yet will I tell thee, how that the same mother bare Kretheus and rash Salmoneus, and in the third generation we again were begotten and look upon the strength of the golden sun. Now if there be enmity between kin, the Fates stand aloof and would fain hide the shame. Not with bronze-edged swords nor with javelins doth it beseem us twain to divide our forefathers' great honour, nor needeth it, for lo! all sheep and tawny herds of kine I yield, and all the lands whereon thou feedest them, the spoil of my sires wherewith thou makest fat thy wealth. That these things furnish forth thy house moveth me not greatly; but for the kingly sceptre and throne whereon the son of Kretheus sate of old and dealt justice to his chivalry, these without wrath between us yield to me, lest some new evil arise up therefrom.'

Thus he spake, and mildly also did Pelias make reply: 'I will be even as thou wilt, but now the sere of life alone remaineth to me, whereas the flower of thy youth is but just burgeoning; thou art able to take away the sin that maketh the powers beneath the earth wroth with us: for Phrixos biddeth us lay his ghost, and that we go to the house of Aietes, and bring thence the thick-fleeced hide of the ram, whereby of old he was delivered from the deep and from the impious

weapons of his stepmother. This message cometh to me in the voice of a strange dream: also I have sent to ask of the oracle at Kastalia whether it be worth the quest, and the oracle chargeth me straightway to send a ship on the sacred mission. This deed do thou offer me to do, and I swear to give thee up the sway and kingly rule. Let Zeus the ancestral god of thee and me be witness of my oath and stablish it surely in thine eyes.'

So they made this covenant and parted; but Jason straightway bade heralds to make known everywhere that a sailing was toward. And quickly came three sons of Zeus, men unwearied in battle, whose mothers were Alkmene and Leto of the glancing eyes[12], and two tall-crested men of valour, children of the Earth-shaker, whose honour was perfect as their might, from Pylos and from farthest Tainaros: hereby was the excellence of their fame established — even Euphemos' fame, and thine, wide-ruling Periklymenos. And at Apollo's bidding came the minstrel father of song, Orpheus of fair renown.

And Hermes of the golden staff sent two sons to the toilsome task, Echion and Eurytos in the joy of their youth; swiftly they came, even from their dwelling at the foot of Pangaios: and willingly and with glad heart their father Boreas, king of winds, harnessed Zetes and Kalais, men both with bright wings shooting from their backs. For Hera kindled within those sons of gods the all-persuading sweet desire for the ship Argo, that none should be left behind and stay by his mother's side in savourless and riskless life, but each, even were death the price, achieve in company with his peers a magic potency of his valour.

Now when that goodly crew were come to Iolkos, Jason mustered them with thanks to each, and the seer Mopsos prophesied by omens and by sacred lots, and with good will sped the host on board.

And when they had hung the anchors over the prow, then their chief taking in his hands a golden goblet stood up upon the stern and called on Zeus whose spear is the lightning, and on the rush of waves and winds and the nights and paths of the deep, to speed them quickly over, and for days of cheer and friendly fortune of return. And from the clouds a favourable voice of thunder pealed in answer; and there came bright lightning flashes bursting through.

Then the heroes took heart in obedience to the heavenly signs; and the seer bade them strike into the water with their oars, while he spake to them of happy hopes; and in their rapid hands the rowing sped untiringly.

And with breezes of the South they came wafted to the mouth of the Axine sea; there they founded a shrine and sacred close of Poseidon, god of seas, where was a red herd of Thracian bulls, and a new-built altar of stone with hollow top[13].

Then as they set forth toward an exceeding peril they prayed the lord of ships that they might shun the terrible shock of the clashing rocks: for they were twain that had life, and plunged along more swiftly than the legions of the bellowing winds; but that travel of the seed of gods made end of them at last[14].

After that they came to the Phasis; there they fought with dark-faced Kolchians even in the presence of Aietes. And there the queen of keenest darts, the Cyprus-born, first brought to men from Olympus the frenzied bird, the speckled wry-neck[15], binding it to a four-spoked wheel without deliverance, and taught the son of Aison to be wise in prayers and charms, that he might make Medea take no thought to honour her parents, and longing for Hellas might drive her by persuasion's lash, her heart afire with love.

Then speedily she showed him the accomplishment of the tasks her father set, and mixing drugs with oil gave him for his anointment antidotes of cruel pain, and they vowed to be joined together in sweet wedlock.

But when Aietes had set in the midst a plough of adamant, and oxen that from tawny jaws breathed flame of blazing fire, and with bronze hoofs smote the earth in alternate steps, and had led them and yoked them single-handed, he marked out in a line straight furrows, and for a fathom's length clave the back of the loamy earth; then he spake thus: 'This work let your king, whosoever he be that hath command of the ship, accomplish me, and then let him bear away with him the imperishable coverlet, the fleece glittering with tufts of gold.'

He said, and Jason flung off from him his saffron mantle, and putting his trust in God betook himself to the work; and the fire made him not to shrink, for that he had had heed to the bidding of the

stranger maiden skilled in all pharmacy. So he drew to him the plough and made fast by force the bulls' necks in the harness, and plunged the wounding goad into the bulk of their huge sides, and with manful strain fulfilled the measure of his work. And a cry without speech came from Aietes in his agony, at the marvel of the power he beheld.

Then to the strong man his comrades stretched forth their hands, and crowned him with green wreaths, and greeted him with gracious words. And thereupon the wondrous son[16] of Helios told him in what place the knife of Phrixos had stretched the shining fell; yet he trusted that this labour at least should never be accomplished by him. For it lay in a thick wood and grasped by a terrible dragon's jaws, and he in length and thickness was larger than their ship of fifty oars, which the iron's blows had welded.

Long were it for me to go by the beaten track, for the time is nigh out, and I know a certain short path, and many others look to me for skill. The glaring speckled dragon, O Arkesilas, he slew by subtlety, and by her own aid he stole away Medea, the murderess of Pelias. And they went down into the deep of Ocean and into the Red Sea, and to the Lemnian race of husbandslaying wives; there also they had games and wrestled for a prize of vesture, and lay with the women of the land.

And then it was that in a stranger womb, by night or day, the fateful seed was sown of the bright fortune of thy race. For there began the generations of Euphemos, which should be thenceforth without end. And in time mingling among the homes of Lakedaimonian men they made their dwelling in the isle that once was Kalliste[17]: and thence the son of Leto gave thy race the Libyan plain to till it and to do honour therein to your gods, and to rule the divine city of golden-throned Kyrene with devising of the counsels of truth.

Now hearken to a wise saying even as the wisdom of Oedipus. If one with sharp axe lop the boughs of a great oak and mar the glorious form, even in the perishing of the fruit thereof it yet giveth token of that it was; whether at the last it come even to the winter fire, or whether with upright pillars in a master's house it stand, to serve drear service within alien walls, and the place thereof knoweth

it no more[18].

But thou art a physician most timely, and the god of healing maketh thy light burn brightly. A gentle hand must thou set to a festering wound. It is a small thing even for a slight man to shake a city, but to set it firm again in its place this is hard struggle indeed, unless with sudden aid God guide the ruler's hand. For thee are prepared the thanks which these deeds win. Be strong to serve with all thy might Kyrene's goodly destiny.

And of Homer's words take this to ponder in thy heart: *Of a good messenger*, he saith, *cometh great honour to every deed*. Even to the Muse is right messengership a gain. Now good cause have Kyrene and the glorious house of Battos to know the righteous mind of Demophilos. For he was a boy with boys, yet in counsels an old man of a hundred years: and the evil tongue he robbeth of its loud voice, and hath learnt to abhor the insolent, neither will he make strife against the good, nor tarry when he hath a deed in hand. For a brief span hath opportunity for men, but of him it is known surely when it cometh, and he waiteth thereon a servant but no slave.

Now this they say is of all griefs the sorest, that one knowing good should of necessity abide without lot therein. Yea thus doth Atlas struggle now against the burden of the firmament, far from his native land and his possessions. Yet the Titans were set free by immortal Zeus. As time runneth on the breeze abateth and there are shiftings of the sails. And he hath hope that when he shall have endured to the end his grievous plague he shall see once more his home, and at Apollo's fountain[19] joining in the feast give his soul to rejoice in her youth, and amid citizens who love his art, playing on his carven lute, shall enter upon peace, hurting and hurt of none. Then shall he tell how fair a fountain of immortal verse he made to flow for Arkesilas, when of late he was the guest of Thebes.

1: Libya. Epaphos was son of Zeus by Io.

2: This incident happened during the wanderings of the Argonauts on their return with the Golden Fleece from Kolchis to Iolkos.

3: Thera.

4: Euphemos.

5: At Tainaros there was a cave supposed to be a mouth of Hades.

6: Of Libya.

7: The purport of this is: If Euphemos had taken the clod safely home to Tainaros in Lakonia, then his

great-grandsons with emigrants from other Peloponnesian powers would have planted a colony in Libya. But since the clod had fallen into the sea and would be washed up on the shore of the island of Thera, it was necessary that Euphemos' descendants should first colonize Thera, and then, but not till the seventeenth generation, proceed, under Battos, to found the colony of Kyrene in Libya.

8: Battos.

9: The priestess.

10: The epithet [Greek: polias] is impossible to explain satisfactorily. It has been suggested to me by Professor S.H. Butcher, that [Greek: chamaigenaes] may have been equivalent to [Greek: gaegenaes] and that Pelias may thus mean, half ironically, to imply that Jason's stature, garb and mien, as well as his mysteriously sudden appearance, argue him a son of one of the ancient giants who had been seen of old among men.

11: The Kentaur Cheiron.

12: I. e. one son of Zeus and Alkmene, Herakles, and two sons of Zeus and Leto, Kastor and Polydeukes.

13: For the blood of the victims.

14: The Symplegades having failed to crush the ship Argo between them were themselves destroyed by the shock of their encounter with each other. Probably a tradition of icebergs survived in this story.

15: Used as a love-charm.

16: Aietes.

17: Thera.

18: In this parable the oak is the state, the boughs its best men, the fire and the alien house destruction and servitude.

19: The fountain Kyra in the heart of the city Kyrene.

V. FOR ARKESILAS OF KYRENE, WINNER IN THE CHARIOT-RACE.

This ode celebrates the same victory as the foregoing. It would seem that the chariot had been consecrated to Apollo and left in the temple at Delphi, but the horses were brought home to Kyrene and led in procession through the sacred street of Apollo, with their charioteer Karrhotos, brother of Arkesilas' wife.

* * * * *

Wide-reaching is the power of wealth, whensoever a mortal man hath received it at the hands of Fate with pure virtue mingled, and bringeth it to his home, a follower that winneth him many friends. Arkesilas, thou favourite of the gods, thou verily seekest after it with good report from the first steps of thy glorious life, with aid of Kastor of the golden car, who after the wintry storm hath shed bright calm about thy happy hearth¹.

Now the wise bear better the power that is given of God. And thou walkest in righteousness amid thy prosperity which is now great; first, for that thou art king of mighty cities, thy inborn virtue hath brought this majestic honour to thy soul, and again thou art now blessed in that from the famous Pythian games thou hast won glory by thy steeds, and hast received this triumphal song of men, Apollo's joy.

Therefore forget not, while at Kyrene round Aphrodite's pleasant garden thy praise is sung, to set God above every other as the cause thereof: also love thou Karrhotos² chiefest of thy friends; who hath not brought with him Excuse the daughter of late-considering Afterthought back to the house of the just-ruling sons of Battos; but beside the waters of Kastalia a welcomed guest he crowned thy hair with the crown of the conquering car, for the reins were safe³ in his hands throughout the twelve swift turns along the sacred course.

Of the strong harness brake he no whit: but there is hung up⁴ all that cunning work of the artificers that he brought with him when he passed over the Krisaian hill to the plain within the valley of the god:

therefore now the chamber of cypress-wood possesseth it, hard by the statue which the bow-bearing Kretans dedicated in the Parnassian shrine, the natural image in one block⁵. Therefore with eager heart it behoveth thee to go forth to meet him who hath done thee this good service.

Thee also, son⁶ of Alexibios, the Charites of lovely hair make glorious. Blessed art thou for that after much toil thou hast a monument of noble words. Among forty charioteers who fell⁷ thou didst with soul undaunted bring thy car unhurt, and hast now come back from the glorious games unto the plain of Libya and the city of thy sires.

Without lot in trouble hath there been never any yet, neither shall be: yet still the ancient bliss of Battos followeth the race, albeit with various fortune; a bulwark is it to the city, and to strangers a most welcome light.

From Battos even deep-voiced lions⁸ fled in fear when he uttered before them a voice from overseas: for the captain and founder Apollo gave the beasts over to dire terror, that he might not be false to his oracles which he had delivered to the ruler of Kyrene.

Apollo it is who imparteth unto men and women cures for sore maladies, and hath bestowed on them the lute, and giveth the Muse to whomsoever he will, bringing into their hearts fair order of peace; and inhabiteth the secret place of his oracles; whereby at Lakedaimon and at Argos and at sacred Pylos he made to dwell the valiant sons of Herakles and Aigimios⁹.

From Sparta they say came my own dear famous race[10]: thence sprang the sons of Aigeus who came to Thera, my ancestors, not without help of God; but a certain destiny brought thither a feast of much sacrifice[11], and thence receiving, O Apollo, thy Karneia we honour at the banquet the fair-built city of Kyrene, which the spear-loving strangers haunt[12], the Trojan seed of Antenor. For with Helen they came thither after they had seen their native city smoking in the fires of war.

And now to that chivalrous race do the men whom Aristoteles[13] brought, opening with swift ships a track through the deep sea, give greeting piously, and draw nigh to them with sacrifice and gifts.

He also planted greater groves of gods, and made a paved

road[14] cut straight over the plain, to be smitten with horsehoofs in processions that beseech Apollo's guardianship for men; and there at the end of the market-place he lieth apart in death. Blessed was he while he dwelt among men, and since his death the people worship him as their hero.

And apart from him before their palace lie other sacred kings that have their lot with Hades; and even now perchance they hear, with such heed as remaineth to the dead, of this great deed sprinkled with kindly dew of outpoured song triumphal, whence have they bliss in common with their son Arkesilas unto whom it falleth due.

Him it behoveth by the song of the young men to celebrate Phoibos of the golden sword, seeing that from Pytho he hath won a recompense of his cost in this glad strain of glorious victory.

Of him the wise speak well: I but repeat their words saying that he cherisheth understanding above his years, that in eloquent speech and boldness he is as the wide-winged eagle among birds, and his strength in combat like a tower. And he hath wings to soar with the Muses, as his mother before him, and now hath he proved him a cunning charioteer: and by all ways that lead to honour at home hath he adventured.

As now the favour of God perfecteth his might, so for the time to come, blest children of Kronos, grant him to keep it in counsel and in deed, that never at any time the wintry blast of the late autumn winds[15] sweep him away. Surely the mighty mind of Zeus guideth the destiny of the men he loveth. I pray that to the seed of Battos he may at Olympia grant a like renown.

1: Kastor was not only a patron of charioteers, but also, with his twin-brother Polydeukes, a protector of mariners and giver of fair weather.

2: The charioteer.

3: I. e. well-handled and un-broken in the sharp turns round the goal.

4: I. e. in Apollo's temple at Delphi.

5: This would seem to have been a piece of wood growing naturally in the form of a man.

6: Karrhotos.

7: This seems great havoc among the starters. Probably besides the forty who fell there were others who were not actually upset but yet did not win. No doubt the race must have been run in heats, but these must still have been crowded enough to make the crush at the turns exceedingly dangerous.

8: Pausanias says that Battos, the founder of Kyrene, was dumb when he went to Africa, but that on suddenly meeting a lion the fright gave him utterance. According to Pindar the lions seem to have been still more alarmed, being startled by Battos' foreign accent.

9: The Dorians.

10: There were Aigidai at Sparta and Spartan colonies, of which Kyrene was one, and also at Thebes: to the latter branch of the family Pindar belonged.

11: The Karneia, a Dorian feast of which we hear often in history.

12: These Trojan refugees were supposed to have anciently settled on the site where Kyrene was afterwards built. Battos (or Aristoteles) and his new settlers honoured the dead Trojans as tutelary heroes of the spot.

13: Battos.

14: The sacred street of Apollo, along which the procession moved which sang this ode. The pavement, and the tombs cut in the rock on each side are still to be seen, or at least were in 1817, when the Italian traveller Della Cella visited the place. Böckh quotes from his *Viaggio da Tripoli di Barberia alle frontiere occidentali dell' Egitto*, : 'Oggi ho passeggiato in una delle strade (di Cirene) che serba ancora l'apparenza di essere stata fra le più cospicue. Non solo è tutta intagliata nel vivo sasso, ma a due lati è fiancheggiata da lunga fila di tombe quadrate di dieci circa piedi di altezza, anch' esse tutte d'un pezzo scavate nella roccia.'

15: I. e., probably, calamity in old age.

VI. FOR XENOKRATES OF AKRAGAS, WINNER IN THE CHARIOT-RACE.

This victory was won B.C. 494, when Pindar was twenty-eight years old, and the ode was probably written to be sung at Delphi immediately on the event. Thus, next to the tenth Pythian, written eight years before, this is the earliest of Pindar's poems that remains to us.

Xenokrates was a son of Ainesidamos and brother of Theron. The second Isthmian is also in his honour.

* * * * *

Hearken! for once more we plough the field¹ of Aphrodite of the glancing eyes, or of the Graces call it if you will, in this our pilgrimage to the everlasting centre-stone of deep-murmuring² earth.

For there for the blissful Emmenidai, and for Akragas by the riverside, and chiefliest for Xenokrates, is builded a ready treasure of song within the valley of Apollo rich in golden gifts.

That treasure of his shall neither wind nor wintry rain-storm coming from strange lands, as a fierce host born of the thunderous cloud, carry into the hiding places of the sea, to be beaten by the all-sweeping drift:

But in clear light its front shall give tidings of a victory won in Krisa's dells, glorious in the speech of men to thy father Thrasyboulos, and to all his kin with him.

Thou verily in that thou settest him ever at thy right hand cherishest the charge which once upon the mountains they say the son³ of Philyra gave to him of exceeding might, even to the son of Peleas, when he had lost his sire: first that of all gods he most reverence Kronos' son, the deep-voiced lord of lightnings and of thunders, and then that he never rob of like honour a parent's spell of life.

Also of old time had mighty Antilochos this mind within him, who died for his father's sake, when he abode the murderous onset of Memnon, the leader of the Ethiop hosts.

For Nestor's chariot was stayed by a horse that was stricken of the arrows of Paris, and Memnon made at him with his mighty spear. Then the heart of the old man of Messene was troubled, and he cried unto his son; nor wasted he his words in vain; in his place stood up the godlike man and bought his father's flight by his own death. So by the young men of that ancient time he was deemed to have wrought a mighty deed, and in succouring of parents to be supreme.

These things are of the past; but of men that now are Thrasyboulos hath come nearest to our fathers' gauge. And following his uncle also he hath made glory to appear for him; and with wisdom doth he handle wealth, neither gathereth the fruit of an unrighteous or overweening youth, but rather of knowledge amid the secret places of the Pierides. And to thee, Earthshaker, who didst devise ventures of steeds, with right glad heart he draweth nigh. Sweet is his spirit toward the company of his guests, yea sweeter than the honeycomb, the toil of bees.

1: The field of poesy.

2: An epithet appropriate to volcanic soils.

3: Cheiron.

VII. FOR MEGAKLES OF ATHENS, WINNER IN THE FOUR-HORSE CHARIOT-RACE.

Megakles won this victory B.C. 490, the year of the battle of Marathon. He was a member of the great house of the Alkmaionidai, to which Kleisthenes and Perikles belonged. Megakles was a frequent name in the family: this Megakles was probably the nephew, possibly the son, of Kleisthenes.

* * * * *

Fairest of preludes is the great name of Athens to whosoever will lay foundation of songs for the mighty race of Alkmaionidai and for their steeds. What country, what house among all lands shall I name more glorious throughout Hellas?

For unto all cities is the fame familiar of the citizens of Erechtheus, who at divine Pytho have wrought thee, O Apollo, a glorious house¹.

And I hereto am led by victories, at Isthmos five, and one pre-eminent, won at Olympia at the feast of Zeus, and two at Kirrha, which thou, O Megakles, and thy sire have won.

Now at this new good fortune I rejoice; yet somewhat also I grieve, even to behold how envy requiteth noble deeds². Yet thus ever, they say, must fair hap abiding with a man engender bad with good.

1: The Alkmainodai had lately been spending large sums on the rebuilding of Apollo's temple at Delphi.

2: Megakles was twice ostracized.

VIII. FOR ARISTOMENES OF AIGINA, WINNER IN THE WRESTLING-MATCH.

The precise date of this ode is uncertain, but there is strong internal evidence of its having been written soon after the battle of Salamis, after which, as is well known, the [Greek: *aristeia*] or first honours for valour, were awarded to Aigina. The insolence of the barbarian despot seems to be symbolized by that of the giants Typhon and Porphyryon.

The ode was apparently to be sung on the winner's return to Aigina. No less than eleven of the extant odes were written for winners from that island.

* * * * *

O kindly Peace, daughter of Righteousness, thou that makest cities great, and boldest the supreme keys of counsels and of wars, welcome thou this honour to Aristomenes, won in the Pythian games.

Thou knowest how alike to give and take gentleness in due season: thou also, if any have moved thy heart unto relentless wrath, dost terribly confront the enemy's might, and sinkest Insolence in the sea.

Thus did Porphyryon provoke thee unaware. Now precious is the gain that one beareth away from the house of a willing giver. But violence shall ruin a man at the last, boast he never so loudly. He of Kilikia, Typhon of the hundred heads, escaped not this, neither yet the king of giants¹: but by the thunderbolt they fell and by the bow of Apollo, who with kind intent hath welcomed Xenarches home from Kirrha, crowned with Parnassian wreaths and Dorian song.

Not far from the Graces' ken falleth the lot of this righteous island-commonwealth, that hath attained unto the glorious deeds of the sons of Aiaikos²: from the beginning is her fame perfect, for she is sung of as the nurse of heroes foremost in many games and in violent fights: and in her mortal men also is she pre-eminent.

But my time faileth me to offer her all I might tell at length by lute and softer voice of man, so that satiety vex not.

So let that which lieth in my path, my debt to thee, O boy, the youngest of thy country's glories, run on apace, winged by my art.

For in wrestlings thou art following the footsteps of thy uncles, and shamest neither Theognetos at Olympia, nor the victory that at Isthmos was won by Kleitomachos' stalwart limbs.

And in that thou makest great the clan of the Midylidai thou attainest unto the very praise which on a time the son of Oikleus spake in a riddle, when he saw at seven-gated Thebes the sons of the Seven standing to their spears, what time from Argos came the second race on their new enterprise³. Thus spake he while they fought: 'By nature, son, the noble temper of thy sires shineth forth in thee. I see clearly the speckled dragon that Alkmaion weareth on his bright shield, foremost at the Kadmean gates.

And he who in the former fight fared ill, hero Adrastus, is now endowed with tidings of a better omen. Yet in his own house his fortune shall be contrariwise: for he alone of all the Danaan host, after that he shall have gathered up the bones of his dead son, shall by favour of the gods come back with unharmed folk to the wide streets of Abas⁴.

On this wise spake Amphiaraos. Yea and with joy I too myself throw garlands on Alkmaion's grave, and shower it withal with songs, for that being my neighbour and guardian of my possessions⁵ he met me as I went up to the earth's centre-stone, renowned in song, and showed forth the gift of prophecy which belongeth unto his house⁶.

But thou, far-darter, ruler of the glorious temple whereto all men go up, amid the glens of Pytho didst there grant this the greatest of joys: and at home before didst thou bring to him at the season of thy feast the keen-sought prize of the pentathlon. My king, with willing heart I make avowal that through thee is harmony before mine eyes in all that I sing of every conqueror.

By the side of our sweet-voiced song of triumph hath Righteousness taken her stand, and I pray, O Xenarches⁷, that the favour of God be unfailing toward the fortune of thee and thine. For if one hath good things to his lot without long toil, to many he seemeth therefore to be wise among fools and to be crowning his life by right devising of the means. But these things lie not with men: it

is God that ordereth them, who setteth up one and putteth down another, so that he is bound beneath the hands of the adversary.

Now at Megara also hast thou won a prize, and in secluded Marathon, and in the games of Hera in thine own land, three times, Aristomenes, hast thou overcome.

And now on the bodies of four others⁶ hast thou hurled thyself with fierce intent, to whom the Pythian feast might not award, as unto thee, the glad return, nor the sweet smile that welcometh thee to thy mother's side; nay but by secret ways they shrink from meeting their enemies, stricken down by their evil hap.

Now he that hath lately won glory in the time of his sweet youth is lifted on the wings of his strong hope and soaring valour, for his thoughts are above riches.

In a little moment groweth up the delight of men; yea and in like sort falleth it to the ground, when a doom adverse hath shaken it.

Things of a day — what are we, and what not? Man is a dream of shadows.

Nevertheless when a glory from God hath shined on them, a clear light abideth upon men, and serene life.

Aigina⁷, mother dear, this city in her march among the free, with Zeus and lordly Aiakos, with Peleus and valiant Telamon and with Achilles, guard thou well.

1: Porphyryion.

2: Aiakos and his descendants, especially Aias, were the chief national heroes of Aigina.

3: It seems doubtful what this legend exactly was. Either Amphiaraos, during the attack of the first Seven against Thebes, saw by prophetic vision the future battle of the second Seven, the Epigonoï, among whom were his own son Alkmaion, and Adrastos, the sole survivor of the first Seven; or else these are the words of his oracle after his death, spoken when the battle of the Epigonoï had begun but was not yet ended.

4: Abas was an ancient king of Argos.

5: Probably there was a shrine of Alkmaion near Pindar's house at Thebes, so that he considered his household to be under the hero's protection: perhaps he had deposited money in the shrine, for temples were often used as treasuries.

6: Probably in some vision seen by Pindar on his journey to Delphi.

7: Father of Aristomenes.

8: His competitors in four ties of the wrestling-match.

9: The nymph, protectress of the island.

IX. FOR TELESIKRATES OF KYRENE, WINNER OF THE FOOT-RACE IN FULL ARMOUR.

The Hellenic heavy-armed soldier was often called upon to advance at a run, as for instance in the charge at Marathon. With a view no doubt to such occasions this race in full armour had been instituted at Pytho in 498, and in 478 it was won by Telesikrates. The ode was probably sung in a procession at Thebes, before Telesikrates had gone back to Kyrene, but the legends related are mainly connected with Kyrene. Probably the commentators are right in supposing that Telesikrates was to take home with him a bride from the mother-country, a fact which makes the legends told specially appropriate.

* * * * *

I have desire to proclaim with aid of the deep-vested Graces a victory at Pytho of Telesikrates bearing the shield of bronze, and to speak aloud his name, for his fair fortune and the glory wherewith he hath crowned Kyrene, city of charioteers.

Kyrene¹ once from Pelion's wind-echoing dells Leto's son, the flowing-haired, caught up and in a golden car bore away the huntress-maiden to the place where he made her queen of a land rich in flocks, yea richest of all lands in the fruits of the field, that her home might be the third part² of the mainland of earth, a stock that should bear lovely bloom. And silver-foot Aphrodite awaited the Delian stranger issuing from his car divine, and lightly laid on him her hand: then over their sweet bridal-bed she cast the loveliness of maiden shame, and in a common wedlock joined the god and the daughter of wide-ruling Hypseus, who then was king of the haughty Lapithai, a hero whose father's father was the Ocean-god — for amid the famous mountain-dells of Pindos the Naiad Kreüsa bare him after she had delight in the bed of Peneus, Kreüsa, daughter of Earth.

Now the child he reared was Kyrene of the lovely arms: She was not one who loved the paces to and fro before the loom, neither the delights of feastings with her fellows within the house, but with bronze javelins and a sword she fought against and slew wild beasts

of prey; yea and much peace and sure she gave thereby to her father's herds, but for sleep, the sharer of her bed, short spent she it and sweet, descending on her eyelids as the dawn drew near.

Once as she struggled alone, without spear, with a terrible lion, he of the wide quiver, far-darting Apollo, found her: and straightway he called Cheiron from his hall and spake to him aloud: 'Son of Philyra, come forth from thy holy cave, and behold and wonder at the spirit of this woman, and her great might, what strife she wageth here with soul undaunted, a girl with heart too high for toil to quell; for her mind shaketh not in the storm of fear. What man begat her? From what tribe was she torn to dwell in the secret places of the shadowing hills? She hath assayed a struggle unachievable. Is it lawful openly to put forth my hand to her, or rather on a bridal-bed pluck the sweet flower?'

To him the Centaur bold with a frank smile on his mild brow made answer straightway of his wisdom: 'Secret are wise Lovecraft's keys unto love's sanctities, O Phoibos, and among gods and men alike all deem this shame, to have pleasure of marriage at the first openly. Now even thee, who mayest have no part in lies, thy soft desire hath led to dissemble in this thy speech.

The maiden's lineage dost thou, O king, enquire of me — thou who knowest the certain end of all things, and all ways? How many leaves the earth sendeth forth in spring, how many grains of sand in sea and river are rolled by waves and the winds' stress, what shall come to pass, and whence it shall be, thou discernest perfectly. But if even against wisdom I must match myself, I will speak on. To wed this damsel camest thou unto this glen, and thou art destined to bear her beyond the sea to a chosen garden of Zeus, where thou shalt make her a city's queen, when thou hast gathered together an island-people to a hill in the plain's midst. And now shall queenly Libya of broad meadow-lands well-pleased receive for thee within a golden house thy glorious bride, and there make gift to her of a portion in the land, to be an inhabiter thereof with herself, neither shall it be lacking in tribute of plants bearing fruit after all kinds, neither a stranger to the beasts of chase. There shall she bring forth a son, whom glorious Hermes taking up from his mother's arms shall bear to the fair-throned Hours and to Earth: and they shall set the babe

upon their knees, and nectar and ambrosia they shall distil upon his lips, and shall make him as an immortal, a Zeus or a holy Apollo, to men beloved of him a very present help, a tutelar of flocks, and to some Agreus and Nomios; but to others Aristaïos shall be his name.'

By these words he made him ready for the bridal's sweet fulfilment. And swift the act and short the ways of gods who are eager to an end. That same day made accomplishment of the matter, and in a golden chamber of Libya they lay together; where now she haunteth a city excellent in beauty and glorious in the games.

And now at sacred Pytho hath the son of Karneadas wedded that city to the fair flower of good luck: for by his victory there he hath proclaimed Kyrene's name, even her's who shall receive him with glad welcome home, to the country of fair women bringing precious honour out of Delphi.

Great merits stir to many words: yet to be brief and skilful on long themes is a good hearing for bards: for fitness of times is in everything alike of chief import.

That Iolaos had respect thereto³ seven-gated Thebes knoweth well, for when he had stricken down the head of Eurystheus beneath the edge of the sword, she buried the slayer beneath the earth in the tomb of Amphytrion the charioteer, where his father's father was laid, a guest of the Spartoi, who had left his home to dwell among the streets of the sons of Kadmos who drove white horses. To him and to Zeus at once did wise Alkmene bear the strength of twin sons prevailing in battle.

Dull is that man who lendeth not his voice to Herakles, nor hath in remembrance continually the waters of Dirke that nurtured him and Iphikles. To them will I raise a song of triumph for that I have received good at their hands, after that I had prayed to them that the pure light of the voiceful Graces might not forsake me. For at Aigma and on the hill of Nisos twice ere now I say that I have sung Kyrene's praise, and by my act have shunned the reproach of helpless dumbness.

Wherefore if any of the citizens be our friend, yea even if he be against us, let him not seek to hide the thing that hath been well done in the common cause, and so despise the word of the old god of the sea⁴. He biddeth one give praise with the whole heart to noble deeds,

yea even to an enemy, so be it that justice be on his side.

Full many times at the yearly feast of Pallas have the maidens seen thee winner, and silently they prayed each for herself that such an one as thou, O Telesikrates, might be her beloved husband or her son; and thus also was it at the games of Olympia and of amplebosomed Earth¹, and at all in thine own land.

Me anywise to slake my thirst for song the ancient glory of thy forefathers summoneth to pay its due and rouse it yet again — to tell how that for love of a Libyan woman there went up suitors to the city of Irasa to woo Antaios' lovely-haired daughter of great renown; whom many chiefs of men, her kinsmen, sought to wed, and many strangers also; for the beauty of her was marvellous, and they were fain to cull the fruit whereto her gold-crowned youth had bloomed.

But her father gained for his daughter a marriage more glorious still. Now he had heard how sometime Danaos at Argos devised for his forty and eight maiden daughters, ere mid-day was upon them, a wedding of utmost speed — for he straightway set the whole company at the race-course end, and bade determine by a foot-race which maiden each hero should have, of all the suitors that had come.

Even on this wise gave the Libyan a bridegroom to his daughter, and joined the twain. At the line he set the damsel, having arrayed her splendidly, to be the goal and prize, and proclaimed in the midst that he should lead her thence to be his bride who, dashing to the front, should first touch the robes she wore.

Thereon Alexidamos, when that he had sped through the swift course, took by her hand the noble maiden, and led her through the troops of Nomad horsemen. Many the leaves and wreaths they showered on him; yea and of former days many plumes of victories had he won.

1: A Thessalian maiden, from whom, according to this legend, the colony of Kyrene in Africa took its name.

2: I. e. Libya, the continent which we now call Africa.

3: I. e. by seizing the moment left to him before it should be too late to act. Thebes and Kyrene were connected by the fact that members of the Aigid family lived at both places.

4: Nereus. Powers of divination and wisdom generally are often attributed to sea-deities.

5: I. e. at Delphi or Pytho. As being the supposed centre of the Earth it was the place of the worship of the Earth-goddess.

X. FOR HIPPOKLEAS OF THESSALY, WINNER IN THE TWO-STADION FOOT-RACE OF BOYS.

The only reason we know for the digression about Perseus which occupies great part of this ode seems to be that Thorax, who engaged Pindar to write it for Hippokleas, and perhaps Hippokleas himself, belonged to the family of the Aleuadai, who were descended through Herakles from Perseus.

This ode is the earliest entire poem of Pindar's which survives. He wrote it when he was twenty years old. The simplicity of the style and manner of composition are significant of this. But there can scarcely be said to be traces here of Pindar's early tendency in dealing with mythological allusions to 'sow not with the hand but with the whole sack,' which Korinna advised him to correct, and which is conspicuous in a fragment remaining to us of one of his Hymns.

* * * * *

Happy is Lakedaimon, blessed is Thessaly: in both there reigneth a race sprung from one sire, from Herakles bravest in the fight. What vaunt is this unseasonable? Nay, now, but Pytho calleth me, and Pelinnaion¹, and the sons of Aleuas who would fain lead forth the loud voices of a choir of men in honour of Hippokleas.

For now hath he tasted the joy of games, and to the host of the dwellers round about hath the valley beneath Parnassos proclaimed him best among the boys who ran the double race².

O Apollo, sweet is the end when men attain thereto, and the beginning availed more when it is speeded of a god. Surely of thy devising were his deeds: and this his inborn valour hath trodden in the footsteps of his father twice victor at Olympia in panoply of war-affronting arms³: moreover the games in the deep meadow beneath Kirrha's cliff gave victory to the fleet feet of Phrikias⁴.

May good luck follow them, so that even in after days the splendour of their wealth shall bloom. Of the pleasant things of Hellas they have no scanty portion to their lot; may they happen on

no envious repentings of the gods. A god's heart, it may be, is painless ever; but happy and a theme of poet's song is that man who for his valiance of hands or feet the chieftest prizes hath by strength and courage won, and in his life-time seen his young son by good hap attaining to the Pythian crown. Never indeed shall he climb the brazen heaven, but whatsoever splendours we of mortal race may reach, through such he hath free course even to the utmost harbourage. But neither by taking ship, neither by any travel on foot, to the Hyperborean folk shalt thou find the wondrous way.

Yet of old the chieftain Perseus entered into their houses and feasted among them, when that he had lighted on them as they were sacrificing ample hecatombs of asses to their god. For ever in their feasts and hymns hath Apollo especial joy, and laugheth to see the braying ramp of the strange beasts. Nor is the Muse a stranger to their lives, but everywhere are stirring to and fro dances of maidens and shrill noise of pipes: and binding golden bay-leaves in their hair they make them merry cheer. Nor pestilence nor wasting eld approach that hallowed race: they toil not neither do they fight, and dwell unharmed of cruel Nemesis.

In the eagerness of his valiant heart went of old the son of Danaë, for that Athene led him on his way, unto the company of that blessed folk. Also he slew the Gorgon and bare home her head with serpent tresses decked, to the island folk a stony death. I ween there is no marvel impossible if gods have wrought thereto.

Let go the oar, and quickly drive into the earth an anchor from the prow, to save us from the rocky reef, for the glory of my song of praise flitteth like a honey-bee from tale to tale.

I have hope that when the folk of Ephyra pour forth my sweet strains by Peneus' side, yet more glorious shall I make their Hippokleas for his crowns and by my songs among his fellows and his elders, and I will make him possess the minds of the young maidens.

For various longings stir secretly the minds of various men; yet each if he attain to the thing he striveth for will hold his eager desire for the time present to him, but what a year shall bring forth, none shall foreknow by any sign.

My trust is in the kindly courtesy of my host Thorax, of him who

to speed my fortune hath yoked this four-horse car of the Pierides, as friend for friend, and willing guide for guide.

As gold to him that trieth it by a touch-stone, so is a true soul known.

His noble brethren also will we praise, for that they exalt and make great the Thessalians' commonwealth. For in the hands of good men lieth the good piloting of the cities wherein their fathers ruled.

1: Hippokleas' birth-place.

2: Down the stadion (220 yards) and back.

3: I. e. in the race run in full armour, like that at Pytho which Telesikrates, of Kyrene won, celebrated in the fore-going ode.

4: Probably a horse with which Hippokleas' father won a race at Pytho.

XI. FOR THRASYDAIOS OF THEBES, WINNER IN THE BOYS' SHORT FOOT-RACE.

The date of this victory was B.C. 478, nearly two years after the battle of Plataea, and the deliverance of Thebes from Persian influence and the sway of a tyrannous oligarchy. But beyond this we have nothing certain to which we can refer the allusions to Theban affairs, public and private, which we have reason to think present in the ode.

* * * * *

Daughters of Kadmos, thou Semele whose goings are with the queens of Olympus, and thou Ino Leukothea who housest with the Nereids of the sea, come ye up with the mother¹ of a mighty son, even of Herakles, unto the temple of M[e]lia² and into the holy place of the golden tripods, which beyond all others Loxias hath honoured, and named it the shrine Ismenian, a truthful seat of seers; where now, O children of Harmonia, he calleth the whole heroic sisterhood of the soil to assemble themselves together, that of holy Themis and of Pytho and the Earth-navel of just judgments ye may sing at early evening, doing honour to seven-gated Thebes, and to the games at Kirrha, wherein Thrasydaios hath made his father's house glorious by casting thereon a third wreath for his victory in the rich cornlands³ of Pylades, who was the host of Lakonian Orestes.

Orestes, on the murder of his father, Arsinoë his nurse saved from the violent hands of Klytaimnestra and out of the ruinous treason, what time the daughter of Dardanid Priam, Kassandra, was by the glittering bronze in company with Agamemnon's soul sped to the shadowy shore of Acheron by the woman who had no pity.

Did then the slaughter of Iphigenia far from her own land on Euripos' shore so sting her mother to the arousal of a wrath of grievous act? Or had nocturnal loves misguided her, in thralldom to a paramour's embrace? a sin in new-wed brides most hateful, and that cannot be hidden for the talk of stranger tongues: for the citizens repeat the shame. For prosperity must sustain an envy equalling

itself: but concerning the man of low place the rumour is obscure.

Thus died the hero himself¹, the son of Atreus, when after long time he came unto famous Amyklai, and drew down with him to death the maiden prophetess², after that he consumed with fire the Trojans' habitations of softness.

And thus Orestes, in the tenderness of his youth, came and was the guest of the old man Strophios, who dwelt at the foot of Parnassos: but with long-tarrying sword he slew his mother, and left Aigisthos' body in its blood.

Verily, my friends, by triple roads of interchanging ways I have wound about, though heretofore I had kept on a straight track. Or hath some wind blown me out of my course, as when it bloweth a boat upon the sea? But thine it is, my Muse, since thou for reward didst promise the loan thereof, to raise thy voice for silver now on this tale, now on that, so that for this time at least it is on behalf either of Thrasydaïos or of his sire who conquered at Pytho: for of both are the joy and glory burning lights.

Of old for victories in the chariot-race they had bright glory at Olympia in the famous games for the swiftness of their steeds: and now have they gone down among the naked runners in the stadion, and have put to rebuke the host of the Hellenes by their speed.

God grant me to desire things honourable, seeking things possible in my life's prime.

The middle course I find to prosper most enduringly in the commonwealth, and a state of tyranny I condemn. On well-doing for the common good³ I bestow my pains: so are the envious baffled, if one hath excelled in such acts to the uttermost, and bearing it modestly hath shunned the perilous reproach of insolence: so also at the end shall he find black death more gracious unto him, to his dear children leaving the best of possessions, even the glory of an honourable name.

This it is that beareth abroad the name of Iolaos in song, and the names of the mighty Kastor and of thee, king Polydeukes, ye sons of gods, who one day in Therapnai and the next in Olympus have your dwelling-place.

1: Alkmene.

2: Mother of Ismenios and Teucros, by Apollo.

3: In Phokis.

4: Agamemnon. It is a strange variety of the tale that he is spoken of as having been murdered at Amyklai and not at Argos or Mykenai. So above Orestes is called Lakonian.

5: Cassandra.

6: (Not for a party.)

XII. FOR MIDAS OF AKRAGAS, WINNER IN THE FLUTE-PLAYING MATCH.

This is an early ode: the victory was won either in 494 or 450. It was to be sung, it would seem, at Akragas, and very probably in a procession to the shrine of the tutelary divinity of the city, with an address to whom it seemingly begins, though it is difficult to say what degree of personification is intended.

* * * * *

I pray thee, lover of splendour, most beautiful among the cities of men, haunt of Persephone, thou who by the banks of Akragas' stream that nourisheth thy flocks, inhabitest a citadel builded pleasantly — O queen, graciously and with goodwill of gods and men welcome this crown that is come forth from Pytho for Midas' fair renown; and him too welcome therewithal who hath overcome all Hellas in the art which once on a time Pallas Athene devised, when she made music of the fierce Gorgon's death-lament.

That heard she pouring from the maiden heads and heads of serpents unapproachable amidst the anguish of their pains, when Perseus had stricken the third sister, and to the isle Seriphos and its folk bare thence their doom.

Yea also he struck with blindness the wondrous brood of Phorkos¹, and to Polydektes' bridal brought a grievous gift, and grievous eternally he made for that man his mother's slavery and ravished bed: for this he won the fair-faced Medusa's head, he who was the son of Danaë, and sprung, they say, from a living stream of gold.

But the Maiden², when that she had delivered her well-beloved from these toils, contrived the manifold music of the flute, that with such instrument she might repeat the shrill lament that reached her from Euryale's³ ravening jaws.

A goddess was the deviser thereof, but having created it for a possession of mortal men, she named that air she played the many-headed⁴ air, that speaketh gloriously of folk-stirring games, as it issueth through the thin-beat bronze and the reeds which grow by the

Graces' city of goodly dancing-ground in the precinct of Kephisos' nymph, the dancers' faithful witnesses.

But if there be any bliss among mortal men, without labour it is not made manifest: it may be that God will accomplish it even to-day, yet the thing ordained is not avoidable: yea, there shall be a time that shall lay hold on a man unaware, and shall give him one thing beyond his hope, but another it shall bestow not yet.

1: The three Grey Sisters, whose one common eye Perseus stole,

[Greek: daenaiai korai treis kyknomorphoi koinon omm' ektaemenai monodontes, has outh' haelios prosderketai aktisin, outh' hae nukteros maenae pote.]

Aesch. Prom. 813.

This must mean some kind of twilight, not total darkness, or they could hardly have missed their eye.]

2: Athene.

3: One of the Gorgons.

4: A certain [Greek: nomos aulaetikos] was known by this name.

THE NEMEAN ODES.

I. FOR CHROMIOS OF AITNA, WINNER IN THE CHARIOT-RACE.

This Chromios was a son of Agesidamos and brother-in-law of Hieron, and the same man for whom the ninth Nemean was written. He had become a citizen of Hieron's new city of Aitna, and won this victory B.C. 473.

This ode seems to have been sung before his house in Ortygia, a peninsula on which part of Syracuse was built, and in which was the fountain Arethusa. The legend of Arethusa and Alpheos explains the epithets of Ortygia with which the ode opens. The greater part of the ode is occupied with the story of Herakles, perhaps because Chromios was of the Hyllean tribe and thus traced his descent to Herakles.

* * * * *

O resting-place august of Alpheos, Ortygia, scion of famous Syracuse, thou that art a couch of Artemis and a sister of Delos, from thee goeth forth a song of sweet words, to set forth the great glory of whirlwind-footed steeds in honour of Aitnaian Zeus.

For now the car of Chromios, and Nemea, stir me to yoke to his victorious deeds the melody of a triumphal song. And thus by that man's heaven-spiced might I lay my foundations in the praise of gods. In good fortune men speak well of one altogether: and of great games the Muse is fain to tell.

Sow then some seed of splendid words in honour of this isle, which Zeus, the lord of Olympus, gave unto Persephone, and bowed his hair toward her in sign that this teeming Sicily he would exalt to be the best land in the fruitful earth, with gorgeous crown of citadels. And the son of Kronos gave unto her a people that wooeth mailed war, a people of the horse and of the spear, and knowing well the touch of Olympia's golden olive-leaves. Thus shoot I arrows many, and without falsehood I have hit the mark.

And now at the doors of the hall of a hospitable man I stand to sing a goodly song, where is prepared for me a friendly feast, and not

unwonted in that house are frequent stranger-guests: thus hath he found good friends to pour a quenching flood on the mouldering fire of reproach.

Each hath his several art: but in straight paths it behoveth him to walk, and to strive hard wherein his nature setteth him. Thus worketh strength in act, and mind in counsels, when one is born to foresee what shall come after. In thy nature, son of Agesidamos, are uses both for this and that.

I love not to keep hidden in my house great wealth, but to have joy of that I have, and to have repute of liberality to my friends: for the hopes of much-labouring men seem to me even as mine.

Now I to Herakles cleave right willingly, among high deeds of valour rousing an ancient tale; how that when from his mother's womb the son of Zeus escaping the birth-pang came quickly into the glorious light with his twin-brother, not unobserved of Hera did he put on the saffron swaddling bands; but the queen of gods in the kindling of her anger sent presently the two snakes, and they when the doors were opened went right on into the wide bedchamber, hasting to entwine the children, that they should be a prey to their fierce teeth.

But the boy lifted up his head upright and was first to essay the fight, seizing with inevitable grasp of both his hands the two serpents by the necks, and time, as he strangled them, forced the breath out of their monstrous forms.

But a shock unendurable startled the women about Alkmene's bed, yea and herself too started to her feet from the couch half-robed, and would fain have beaten back the fierce beasts' violence.

And quickly ran thronging thither with bronze arms the captains of the sons of Kadmos; and brandishing in his hand his sword bare of its sheath came Amphitryon smitten with sharp pain; for everyone alike is grieved by the ills of his own house, but the heart is soon quit of sorrow that careth but for another's care.

And he stood in amazement, and gladness mingled with his fear; for he saw the marvellous courage and might of his son, since the immortals had turned to the contrary the saying of the messengers unto him.

Then he called a man that lived nigh to him, a chosen prophet of

the most high Zeus, Teiresias the true seer: and he set forth to him and to all his company with what manner of fortune should the child have his lot cast, how many lawless monsters on the dry land, how many on the sea he should destroy.

Others moreover, of men the hatefullest, who walked in guile and insolence, he prophesied that he should deliver over unto death: saying that when on Phlegra's plain the gods should meet the giants in battle, beneath the rush of his arrows their bright hair should be soiled with earth; but he in peace himself should obtain a reward of rest from his great toils throughout all time continually within the house of bliss, and after that he had received fair Hebe to be his bride, and made his marriage-feast, should remain beside Zeus, the son of Kronos, well-pleased with his dwelling-place divine.

1: I. e. so honoured by Artemis as to rank with her native Delos.

II. FOR TIMODEMOS OF ATHENS, WINNER IN THE PANKRATION.

The date of this ode is unknown. It would seem to have been sung at Athens on the winner's return home. He belonged to the clan of the Timodemidai of Salamis, but to the deme of Acharnai.

As to the nature of the Pankration see Dict. Ant. It was a combination of wrestling and boxing, probably with wide license of rules. The best extant illustration of it in sculpture is the famous group of the Pankratiasts (commonly called the Luttatori) in the Tribune of the Uffizi at Florence.

* * * * *

From the self-same beginning whence the Homerid bards draw out the linkèd story of their song, even a prelude calling upon Zeus — so also Nemeaian Zeus it is in whose far-famous grove this man hath attained unto laying his first foundation of victory in the sacred games.

And yet again must the son of Timonoös, if in the way of his fathers' guiding him straight this age hath given him to be a glory of great Athens — yet again and often must he pluck the noble flower of Isthmian games, and in the Pythian conquer. Like is it that not far from the mountain-brood of Pleiads shall be the rising of Orion.

Well able verily is Salamis to rear a man of battles: so at Troy was Hektor aware of Aias; and so now, O Timodemos, art thou glorified by thy stubborn prowess in the pankration.

Acharnai of old was famous for its men, and as touching games the Timodemidai rank there pre-eminent. Beneath Parnassos' lordly height they won four victories in the games; moreover in the valleys of noble Pelops they have obtained eight crowns at the hands of the men of Corinth, and seven at Nemea; and at home more than may be numbered, at the games of Zeus:

To whose glory, O citizens, sing for Timodemos a song of triumph, and bring him in honour home, and chant our prelude tunelessly.

1: The Pleiads were daughters of Atlas. One victory betokens another to come, as the rising of a constellation betokens the rising of its neighbour.

III. FOR ARISTOKLEIDES OF AIGINA, WINNER IN THE PANKRATION.

The date of the victory is unknown: the ode seems to have been written long afterwards, probably for some anniversary celebration of the event.

* * * * *

O divine Muse, our mother, I pray thee come unto this Dorian isle Aigina stranger-thronged, for the sacred festival of the Nemean games¹: for by the waters of Asopos² young men await thee, skilled to sing sweet songs of triumph, and desiring to hear thy call.

For various recompense are various acts athirst; but victory in the games above all loveth song, of crowns and valiant deeds the fittest follower. Thereof grant us large store for our skill, and to the king of heaven with its thronging clouds do thou who art his daughter begin a noble lay; and I will marry the same to the voices of singers and to the lyre.

A pleasant labour shall be mine in glorifying this land where of old the Myrmidons dwelt, whose ancient meeting-place Aristokleides through thy favour hath not sullied with reproach by any softness in the forceful strife of the pankration; but a healing remedy of wearying blows he hath won at least in this fair victory in the deep-lying plain of Nemea.

Now if this son of Aristophanes, being fair of form and achieving deeds as fair, hath thus attained unto the height of manly excellence, no further is it possible for him to sail untraversed sea beyond the pillars of Herakles, which the hero-god set to be wide-famed witnesses of the end of voyaging: for he had overcome enormous wild-beasts on the seas, and tracked the streams through marshes to where he came to the goal that turned him to go back homeward, and there did he mark out the ends of the earth.

But to what headland of a strange shore, O my soul, art thou carrying aside the course of my ship? To Aiakos and to his race I charge thee bring the Muse. Herein is perfect justice, to speak the

praise of good men: neither are desires for things alien the best for men to cherish: search first at home: a fitting glory for thy sweet song hast thou gotten there in deeds of ancient valour.

Glad was King Peleus when he cut him his gigantic spear, he who took Iolkos by his single arm without help of any host, he who held firm in the struggle Thetis the daughter of the sea.

Also the city of Laomedon did mighty Telamon sack, when he fought with Iolaos by his side, and again to the war of the Amazons with brazen bows he followed him; neither at any time did man-subduing terror abate the vigour of his soul.

By inborn worth doth one prevail mightily; but whoso hath but precepts is a vain man and is fain now for this thing and now again for that, but a sure step planteth he not at any time, but handleth countless enterprises with a purpose that achieveth naught.

Now Achilles of the yellow hair, while he dwelt in the house of Philyra³, being yet a child made mighty deeds his play; and brandishing many a time his little javelin in his hands, swift as the wind he dealt death to wild lions in the fight, and boars he slew also and dragged their heaving bodies to the Centaur, son of Kronos, a six years' child when he began, and thenceforward continually. And Artemis marvelled at him, and brave Athene, when he slew deer without dogs or device of nets; for by fleetness of foot he overcame them.

This story also of the men of old have I heard: how within his cavern of stone did deep-counselled Cheiron rear Jason, and next Asklepios, whom he taught to apportion healing drugs with gentle hand: after this it was that he saw the espousals of Nereus' daughter of the shining wrists, and fondling nursed her son, strongest of men, rearing his soul in a life of harmony; until by blowing of sea winds wafted to Troy he should await the war-cry of the Lykians and of the Phrygians and of the Dardanians, cried to the clashing of spears; and joining in battle with the lancer Ethiops hand to hand should fix this purpose in his soul, that their chieftain Memnon, Helenos' fiery cousin, should go back again to his home no more.

Thenceforward burneth ever a far-shining light for the house of Aiakos; for thine O Zeus is their blood, even as thine also are the games whereat my song is aimed, by the voice of the young men of

the land proclaiming aloud her joy. For victorious Aristokleides hath well earned a cheer, in that he hath brought new renown to this island, and to the Theoroi⁴ of the Pythian god, by striving for glory in the games.

By trial is the issue manifest, wherein may one be more excellent than his fellows, whether among boys a boy, or among men a man, or in the third age among elders, according to the nature of our mortal race. Four virtues doth a long life bring, and biddeth one fit his thought to the things about him⁵. From such virtues this man is not far.

Friend, fare thee well: I send to thee this honey mingled with white milk, and the dew of the mixing hangeth round about it, to be a drink of minstrelsy distilled in breathings of Aiolian flutes; albeit it come full late.

Swift is the eagle among the birds of the air, who seizeth presently with his feet his speckled prey⁶, seeking it from afar off; but in low places dwell⁷ the chattering daws. To thee at least, by the will of throned Kleio, for sake of thy zeal in the games, from Nemea and from Epidauros and from Megara hath a great light shined.

1: I. e. commemorating the Nemean games and the victories obtained by citizens of Aigina there.

2: There seems to have been a stream of this name in Aigina, as well as in Boeotia.

3: Cheiron's mother.

4: Sent from Aigina to Apollo's temple at Delphi.

5: This is very obscure: Böckh said that the longer he considered it the more obscure it became to him. Donaldson 'is inclined to think that Pindar is speaking with reference to the Pythagorean division of virtue into four species, and that he assigns one virtue to each of the four ages of human life (on the same principle as that which Shakespeare has followed in his description of the seven ages) namely temperance as the virtue of youth, courage of early manhood, justice of mature age, and prudence of old age.'

6: Snakes.

7: Or 'on vile things feed.'

IV. FOR TIMASARCHOS OF AIGINA, WINNER IN THE BOYS' WRESTLING-MATCH.

The date of this ode is unknown: we can only infer, from the way in which Athens is spoken of, that it was written before the war between that state and Aigina. It seems to have been sung on the winner's return home, very likely in a procession through the streets.

* * * * *

Best of physicians for a man's accomplished toil is festive joy: and the touch of songs, wise daughters of the Muses, hath power of comforting. Less doth warm water avail to bathe limbs for soothing than words of praise married to the music of the lyre. For speech is longer-lived than act, whensoever by favour of the Graces the tongue hath drawn it forth out of the depth of the heart.

Be it the prelude of my hymn to dedicate it to Zeus the son of Kronos, and to Nemea, and to the wrestling of Timasarchos; and may it have welcome in the Aiakids' stronghold of goodly towers, the common light of all, which aideth the stranger with justice¹.

Now if thy sire Timokritos were still cheered by the quickening sun, full oft with music manifold of the lute would he have bent him unto this my theme, and sounded a hymn for the fair triumphs that have brought thee a chain of wreaths, even from the games of the Kleonaians² now, and erewhile from the bright and famous Athens, and at seven-gated Thebes: for beside Amphitryon's splendid sepulchre the sons of Kadmos nothing loth sprinkled the winner with flowers for Aigina's sake. For thither as a friend to friends he came, though to a city not his own, and abode in the fortunate hall of Herakles.

With Herakles on a time did mighty Telamon destroy the city of Troy, and the Meropes, and the man of war, the great and terrible Alkyoneus, yet not until by hurling of stones he had subdued twelve four-horse chariots, and horse-taming heroes twice so many thereupon. Unversed in battles must he be who understandeth not this tale, for whoso will do aught is like to suffer also.

But to tell the tale at length custom forbiddeth me, and the constraining hours: and a love-spell draweth me to put forth my hand to the feast of the new moon.

Albeit the deep brine of the sea hold thee even to thy waist, nevertheless bear bravely up against conspirings; assuredly shall we shine forth above our enemies as we sail home in open day; while another man of envious eye turneth about in darkness an empty purpose that falleth to the ground. For me I know certainly that whatsoever excellence Fate that is our lord hath given me, time creeping onward will bring to its ordained fulfilment.

Weave then this woof too presently, sweet my lute, a strain with Lydian harmony that shall be dear to Oinone³, and to Cyprus, where Teukros, son of Telamon, holdeth rule in a new land.

But Aias hath the Salamis of his father: and in the Euxine Sea Achilles hath a shining isle, and at Phthia hath Thetis power, and Neoptolemos in wide Epeiros, where cattle-pasturing headlands, from Dodona onwards, slope forward to the Ionian Sea. And beside the foot of Pelion did Peleus set his face against Iolkos, and deliver it over to be a servant to the Haimones, after that he had proved the guileful counsels of Hippolyte, Akastos' wife.

For by (stealing) his sword of cunning workmanship the son⁴ of Pelias prepared death for him in an ambush; but Cheiron delivered him out of his hand; and thus he fulfilled the destiny ordained him of Zeus, and having escaped the violence of the fire and the dauntless lion's claws exceeding keen, and the bitings of teeth most terrible⁵, he espoused one of the Nereids high-enthroned, and beheld the circle of fair seats whereon were sitting the kings of heaven and of the sea, as they revealed unto him their gifts, and the kingdom that should be unto him and unto his seed.

Nightward⁶ beyond Gadeira none may pass. Turn back again to the mainland of Europe the tackle of our ship; for it were impossible for me to go through unto the end all the tale of the sons of Aiakos.

For the Theandrid clan came I a ready herald of games that make men's limbs wax strong, to Olympia and to Isthmos, and to Nemea according to my promise, where having put themselves to the proof they are returning homeward, not without wreaths whose fruitage is renown; and there report hath told us, O Timasarchos, that thy clan's

name is preeminent in songs of victory.

Or if further for thy mother's brother Kallikles thou biddest me set up a pillar whiter than Parian stone, lo as the refining of gold showeth forth all his splendours, so doth a song that singeth a man's rare deeds make him as the peer of kings. Let Kallikles in his dwelling beside Acheron find in my tongue a minstrel of his praise, for that at the games⁷ of the deep-voiced wielder of the trident his brows were green with parsley of Corinth; of him, boy, did Euphānes, thy aged grandsire, rejoice erewhile to sing.

Each hath his own age-fellow; and what each hath seen for himself that may he hope to set forth best of all. How for Melesias's⁸ praise must such an one grapple in the strife, bending the words beneath his grasp, yielding not his ground as he wrestleth in speech, of gentle temper toward the good, but to the froward a stern adversary.

1: Aigina. See Ol viii. 21; Pyth. viii. 22.

2: Kleonai was very near Nemea, and the Kleonaians were for a long time managers of the Nemean games.

3: Seemingly the same personage as Aigina.

4: Akastos.

5: Thetis, resisting her wooer Peleus, changed herself into fire and wild beasts. See Dict. Myth.

6: Westward.

7: The Isthmian games.

8: Timasarchos' trainer in wrestling. He is here praised in terms borrowed from the wrestling-school.

V. FOR PYTHEAS OF AIGINA, WINNER IN THE BOYS' PANKRATION.

The date of this ode is uncertain. The winner's brother Phylakidas, gained the two victories, also in the pankration, which are celebrated in the fourth and fifth Isthmians.

* * * * *

No statuary I, that I should fashion images to rest idly on their pedestals, nay but by every trading-ship and plying boat forth from Aigina fare, sweet song of mine, and bear abroad the news, how that Lampon's son, the strong-limbed Pytheas, hath won at Nemea the pankratiast's crown, while on his cheeks he showeth not as yet the vine-bloom's mother, mellowing midsummer.

So to the warrior heroes sprung from Kronos and Zeus and from the golden nymphs, even to the Aiakidai, hath he done honour, and to the mother-city, a friendly field to strangers. That she should have issue of goodly men and should be famous in her ships, this prayed they of old, standing beside the altar of their grandsire, Zeus Hellenios, and together stretched forth their hands toward heaven, even the glorious sons of Endais¹ and the royal strength of Phokos, the goddess-born, whom on the sea-beach Psamatheia² bare. Of their deed portentous and unjustly dared I am loth to tell, and how they left that famous isle, and of the fate that drove the valiant heroes from Oinone. I will make pause: not for every perfect truth is it best that it discover its face: silence is oft man's wisest thought.

But if the praise of good hap or of strength of hand or of steel-clad war be my resolve, let one mark me a line for a long leap hence: in my knees I have a nimble spring: even beyond the sea the eagles wing their way.

With goodwill too for the Aiakidai in Pelion sang the Muses' choir most fair, and in the midst Apollo playing with golden quill upon his seven-toned lyre led them in ever-changing strains. They first of all from Zeus beginning sang of holy Thetis and of Peleus, and how that Kretheus' dainty daughter Hippolyte would fain have

caught him by her wile, and persuaded his friend the king of the Magnetes her husband by counsels of deceit, for she forged a lying tale thereto devised, how that he essayed to go in unto her in Akastos' bridal bed. But the truth was wholly contrary thereto, for often and with all her soul she had besought him with beguiling speech; but her bold words vexed his spirit; and forthwith he refused the bride, fearing the wrath of the Father who guardeth host and guest. And he, the cloud-compelling Zeus in heaven, the immortal's king, was aware thereof, and he promised him that with all speed he would find him a sea-bride from among the Nereids of golden distaffs, having persuaded thereto Poseidon, their kinsman by his marriage, who from Aigai to the famous Dorian Isthmus cometh oftentimes, where happy troops with the reed-flute's noise welcome the god, and in bold strength of limb men strive.

The fate that is born with a man is arbiter of all his acts. Thou, Euthymenes³, at Aigina falling into the goddess victory's arms didst win thee hymns of subtle strain: yea and now too to thee, O Pytheas, who art his kinsman of the same stock and followest in his footsteps, doth thy mother's brother honour. Nemea is favourable unto him, and the month⁴ of his country that Apollo loveth: the youth that came to strive with him he overcame, both at home and by Nisos' hill of pleasant glades⁵. I have joy that the whole state striveth for glory. Know that through Menander's⁶ aid thou hast attained unto sweet recompense of toils. And meet it is that from Athens a fashioner of athletes come.

But if thou comest to Themistios⁷, to sing of him, away with chill reserve, shout aloud, hoist to the top-yard of the mast the sail, and tell how in the boxing and the pankration at Epidauros he won a double prize of valour, and to the portals of Aiakos bare fresh wreaths of flowers, led by the Graces of the yellow hair.

1: Wife of Aiakos and mother of Peleus and Telamon. They killed Phokos.

2: A sea-nymph, mother of Phokos by Aiakos.

3: Maternal uncle of Pytheas.

4: The month called in Aigina Delphinios (April-May) when the Nemean games took place.

5: At Megara

6: Pytheas' trainer, an Athenian.

7: Maternal grandfather of Pytheas.

VI. FOR ALKIMIDAS OF AIGINA, WINNER IN THE BOYS' WRESTLING-MATCH.

The date of this ode is unknown, but from the mention of the trainer Melesias it has been inferred that it was among Pindar's later works. It would seem to have been sung at Aigina, perhaps at some feast of the Bassid clan given in honour of the victory.

* * * * *

One race there is of men and one of gods, but from one mother¹ draw we both our breath, yet is the strength of us diverse altogether, for the race of man is as nought, but the brazen heaven abideth, a habitation steadfast unto everlasting.

Yet withal have we somewhat in us like unto the immortals' bodily shape or mighty mind, albeit we know not what course hath Destiny marked out for us to run, neither in the daytime, neither in the night.

And now doth Alkimidas give proof that it is with his kindred as with fruitful fields: for they in turn now yield to man his yearly bread upon the plains, and now again they pause, and gather back their strength².

From the pleasant meeting-places of Nemea hath the athlete boy come back, who following the ordinance³ of Zeus hath now approved him no baffled hunter in his wrestling-quest, and hath guided his feet by the foot-prints of Praxidamas, his father father, of whose blood he sprang.

For Praxidamas also by his Olympian victory first won olive-wreath from Alpheos for the Aiakidai, and five times been crowned at Isthmos, and at Nemea thrice, he took away thereby the obscurity of Sokleides, who was the eldest of the sons of Agesimachos⁴.

For these three-warriors attained unto the topmost height of prowess, of all who essayed the games, and by grace of God to no other house hath the boxing-match given keeping of so many crowns in this inmost place of all Hellas. I deem that though my speech be of high sound I yet shall hit the mark, as it were an archer shooting from

a bow.

Come, Muse, direct thou upon this house a gale of glorious song: for after that men are vanished away, the minstrel's story taketh up their noble acts, whereof is no lack to the Bassid clan; old in story is the race and they carry cargo of home-made renown, able to deliver into the Muses' husbandmen rich matter of song in honour of their lofty deeds.

For at sacred Pytho in like wise did a scion of the same stock overcome, with the thong of the boxer bound about his hand, even Kallias in whom were well-pleased the children of Leto of the golden distaff, and beside Kastaly in the evening his name burnt bright, when the glad sounds of the Graces rose.

Also the Bridge^s of the untiring sea did honour unto Kreontidas at the triennial sacrifice of bulls by the neighbour states in the holy place of Poseidon; and once did the herb⁶ of the lion shadow his brows for a victory won beneath the shadeless primal hills of Phlious.

Wide avenues of glory are there on every side for chroniclers to draw nigh to do honour unto this isle: for supreme occasion have the children of Aiakos given them by the showing forth of mighty feats.

Over land and beyond the sea is their name flown forth from afar: even unto the Ethiopians it sprang forth, for that Memnon came not home: for bitter was the battle that Achilles made against him, having descended from his chariot upon the earth, what time by his fierce spear's point he slew the son of the bright Morn.

And herein found they of old time a way wherein to drive their car: and I too follow with my burden of song: and all men's minds, they say, are stirred the most by whatsoever wave at the instant rolleth nearest to the mainsheet of the ship.

On willing shoulders bear I this double load, and am come a messenger to proclaim this honour won in the games that men call holy to be the five-and-twentieth that the noble house of Alkimidas hath shown forth: yet were two wreaths in the Olympian games beside the precinct of Kronion denied to thee, boy, and to Polytimidas, by the fall of the lot⁷.

Peer of the dolphin hurrying through the brine — such would I call Melesias⁸ by whom thy hands and strength were guided, as a

chariot by the charioteer.

1: Earth.

2: The ancients understood little of the rotation of crops, and often let their fields lie fallow alternate years.

3: Of the celebrity of alternate generations.

4: The order of descent was: Agesimachos, Sokleides, Praxidamas, Theon, Alkimidas. Of these the first, third, and fifth, were distinguished athletes, the others not.

5: The Isthmos.

6: The parsley which grew near the lair of the Nemean lion.

7: This can hardly mean, as some commentators take it, the drawing of any particular tie; for if better men than any given competitor were entered for the match, his defeat would be inevitable whether they were encountered sooner or later.

8: Alkimidas' trainer.

VII. FOR SOGENES OF AIGINA, WINNER IN THE BOYS' PENTATHLON.

This victory was probably won B.C. 462. The ode would seem to be full of allusions, which however we cannot with any certainty explain. It is partly occupied with the celebration of Achilles' son Neoptolemos, and Pindar seems anxious to repel the charge of having on some occasion depreciated that hero.

* * * * *

O Eileithuia that sittest beside the deep-counselling Moirai, child of the mighty Hera, thou who bringest babes to the birth, hearken unto us! Without thee looked we never on the light or on the darkness of the night, nor came ever unto her who is thy sister, even Hebe of the comely limbs.

But we receive our breath not all for a like life; each to his several lot is kept apart by the yoke of fate.

Now by thy grace hath Sogenes the son of Thearion been foremost in prowess, and his glory is sung aloud among the winners of the five-game prize.

For he is a dweller in a city that loveth song, even this city of the spear-clashing sons of Aiakos, and exceeding fain are they to cherish a spirit apt for the strife of the games.

If a man have good hap in his attempt, he throweth into the Muses' stream sweet cause of song: for even deeds of might for lack of song fall into deep darkness, and in but one way have we knowledge of a mirror for fair deeds, if by the grace of Mnemosyne of the shining fillet they attain unto a recompense of toils by the sound of voice and verse.

Wise shipmates know that the wind which tarrieth shall come on the third day, nor throw away their goods through greed of more: the rich and the poor alike fare on their way to death.

Now I have suspicion that the fame of Odysseus is become greater than his toils, through the sweet lays that Homer sang; for over the feigning of his winged craft something of majesty abideth, and the

excellence of his skill persuadeth us to his fables unaware.

Blind hearts have the general folk of men; for could they have discovered the truth, never would stalwart Aias in anger for the arms have struck through his midriff the sharp sword — even he who after Achilles was best in battle of all men whom, to win back his bride for fair-haired Menelaos, the fair breeze of straight-blowing Zephyros wafted in swift ships toward Ilos' town.

But to all men equally cometh the wave of death, and falleth on the fameless and the famed: howbeit honour ariseth for them whose fair story God increaseth to befriend them even when dead, whoso have journeyed to the mighty centre-stone of wide-bosomed earth.

There now beneath the floor of Pytho lieth Neoptolemos, dying there when he had sacked the city of Priam where the Danaoi toiled with him. He sailing thence missed Skyros, and they wandered till they came to Ephyra, and in Molossia he was king for a little while: howbeit his race held this state² continually. Then was he gone to the god's home³, carrying an offering of the chief spoils from Troy: and there in quarrel concerning meats a man smote him with a knife.

Thereat were the Delphian entertainers of strangers grieved exceedingly: nevertheless he but paid a debt to destiny: for it was needful that in that most ancient grove someone of the lords the sons of Aiakos should abide within thenceforward, beside the goodly walls of the god's house, and that when with plenteous sacrifice the processions do honour to the heroes, he should keep watch that fair right be done. Three words shall be enough: when he presideth over the games there is no lie found in his testimony thereof.

O thou Aigina, of thy children that are of Zeus I have good courage to proclaim that as of inheritance they claim the path to glory, through splendour of their valorous deeds: howbeit in every work a rest is sweet, yea even of honey cometh surfeit and of the lovely flowers of Love.

Now each of us is in his nature diverse, and several are the lots of life we draw, one this and one another: but that one man receive perfect bliss, this is impossible to men. I cannot find to tell of any to whom Fate hath given this award abidingly.

To thee, Thearion⁴, she giveth fair measure of bliss, first daring in goodly deeds, and then understanding and sound mind. Thy friend

am I, and I will keep far from the man I love the secret slander, and bring nigh unto him praise and true glory, as it were streams of water: for meet is such recompense for the good.

If there be near me now a man of the Achaians who dwelleth far up the Ionian sea, he shall not upbraid me: I have faith in my proxeny⁵: and among the folk of my own land I look forth with clear gaze, having done naught immoderate, and having put away all violence from before my feet. So let the life that remaineth unto me run cheerly on.

He who knoweth shall say if indeed I come with slanderous speech upon my lips to strike a jarring note. To thee, Sogenes of the house of the sons of Euxenos, I swear that without overstepping the bound I have sent forth the swift speech of my tongue as it were a bronze-headed javelin, such as saveth from the wrestling the strong neck sweatless yet, or ever the limbs be plunged in the sun's fire⁶.

If toil there were, delight more abundant followeth after. Let be; if somewhat over far I soared when I cried aloud, yet am I not froward, that I should deny his glory unto one that conquereth.

The weaving of wreaths is an easy thing: tarry a little: behold the Muse fasteneth together gold and white ivory, and a lily flower withal, that she hath plucked from beneath the deep sea's dew⁷.

Of Zeus be mindful when thou tellest of Nemea, and guide the multitudinous voices of our song with a quiet mind: meet is it that with gentle voice we celebrate in this land the king of gods: for they tell how he begat Aiakos of a mortal mother, to be for his own fortunate land a ruler of cities, and for thee, Herakles, a loving friend and brother.

And if man receiveth aught from man, then may we say that neighbour is to neighbour a joy worth all else, if he loveth him with steadfast soul: now if even a god will consent hereto, then in such bond with thee, O conqueror of the giants⁸, is Sogenes fain to dwell happily in the well-built sacred street of his ancestors, cherishing a mind of tenderness toward his sire: for as when four horses are yoked together in a car, so hath he his house in the midst of thy holy places, and goeth in unto them both on the right hand and on the left⁹.

O blessed spirit, thine is it to win hereto the husband of Hera, and the grey-eyed maid[10]; and thou art able to give to mortals strength

ever and again against baffling perplexities. Make thou to cleave to them[11] a life of steadfast strength, and wind the bliss thereof amid both youth and a serene old age, and may their children's children possess continually the honours that they now have, and greater in the time to come.

Never shall my heart confess that I have outraged Neoptolemos with irreclaimable words. But thrice and four times to tell over the same tale is emptiness in the end thereof, even as he of the proverb that babbleth among children how that Korinthos was the son of Zeus[12].

1: Retaining the reading [Greek: hupo kerdei balon]. I conjecture it to mean, 'do not in their eagerness for trade choose an unfavourable and dangerous time for their voyage, but wait for the [Greek: kairos], the right opportunity.'

2: The kingdom of Epeiros. Pyrrhos, the invader of Italy, called himself a descendant of Neoptolemos (who was also called Pyrrhos).

3: Delphi.

4: Father of Sogenes.

5: Pindar would seem to have been [Greek: proxenos] at Thebes for some state of Epeiros, to which fact he appeals as a proof that he stood well with the Epirot descendants of Neoptolemos.

6: The Pentathlon was composed of five contests, namely, the jump, throwing the disk, throwing the javelin, the foot-race, and wrestling. The prize was for the best man in three contests out of the five. These came in the order in which they are enumerated above; thus if the best javelin-thrower had already won two of the other matches he would not be challenged to wrestle, as the prize of the Pentathlon would be already his. Very probably this had been the case with Sogenes, so that it would naturally occur to Pindar thus allusively to expand his not unfrequent comparison of his own art of poetry to that of a javelin-thrower or archer. On the Pentathlon may be consulted an article by Professor Percy Gardner in the *Journal of Hellenic Studies* for October, 1880; and also Smith's *Dictionary of Antiquities* (revised edition).

7: Coral.

8: Herakles.

9: Thearion's house seems to have had a shrine, or at least some sacred ground, of Herakles at each side of it, so that he might regard that hero as his neighbour.

10: Athene.

11: Thearion and Sogenes.

12: A proverbial equivalent for vain and wearisome repetition.

VIII. FOR DEINIS OF AIGINA, WINNER IN THE SHORT FOOT-RACE.

The date of this ode is unknown. It was probably sung before the shrine of Aiakos at Aigina.

* * * * *

Spirit of beautiful youth, thou herald of Aphrodite's loves ambrosial, who on the eyes of girl or boy alighting, with tenderly constraining hands dost handle one, but other otherwise — it is enough if one not swerving from the true aim, in his every act prevail to attain to the fulfilment of his worthier loves.

Such loves were they that waited on the bridal-bed of Zeus and Aigina, and were dispensers unto them of the Cyprian's¹ gifts: and thence sprang there a son² to be king of Oinone³, in might of hand and in counsel excellent, and many a time did many pray that they might look on him: for the chosen among the heroes that dwelt around him were fain of their own will to submit them unto his sovereignty, both whoso in rocky Athens were leaders of the host, and at Sparta the children of Pelops.

So Aiakos' holy knees clasp I a suppliant for a city well-beloved and for these citizens, and I bear a Lydian crown wrought cunningly with the sound of song, a glory out of Nemea for two races run, of Deinis and of his father Meges.

Behold, the happiness that is planted with the favour of God is most abiding among men; even such as once in the isle of Cyprus loaded Kinyras with riches.

With poised feet I stand, and take breath for a little ere I speak. For much and in many ways hath been said ere now; and the contriving of new things and putting them to the touchstone to be tried is perilous altogether.

In words find the envious their dainties: envy fasteneth ever on the good, and careth not to strive against the base.

Yea thus did envy slay the son of Telamon, thrusting him through with his own sword. Verily if one be of stout heart but without gift of

speech, such an one is a prey unto forgetfulness in a bitter strife, and to the shiftiness of lies is proffered the prize of the greatest. For in the secret giving of their votes the Danaoi courted Odysseus, and thus did Aias, robbed of the golden arms, wrestle in the grip of a bloody death.

Yet diverse verily were the strokes wherewith those twain had cloven the warm flesh of the foe, what time they bare up the war against the hedge of spears, whether about Achilles newly slain, or in whatsoever labours else of those wide-ruining days.

Thus was there even of old the treacherous speech of hate, that walketh with the subtleties of tales, intent on guile, slander that breedeth ill: so doth it violence on the thing that shineth, and uplifteth the rottenness of dim men's fame.

Never in me be this mind, O our father Zeus, but to the paths of simplicity let me cleave throughout my life, that being dead I may set upon my children a name that shall be of no ill report.

For gold some pray, and some for limitless lands: mine be it amid my townfolk's love to shroud my limbs in earth, still honouring where honour is due, and sowing rebuke on the evildoers.

Thus groweth virtue greater, uplifted of the wise and just, as when a tree watered by fresh dew shooteth toward the moist air on high.

Manifold are the uses of friends, chiefest truly amid the press of toil, yet doth joy also desire to behold his own assurance.⁴

Ah Meges, to bring back thy spirit to earth is to me impossible, and of empty hopes the end is naught. Yet for thy house and the clan of Chariadai I can upraise a lofty column of song in honour of these two pairs of fortunate feet⁵.

I have joy to utter praise meet for the act, for by such charms of song doth a man make even labour a painless thing. Yet surely was there a Komos-song even of old time, yea before strife began between Adrastus and the sons of Kadmos⁶.

1: Aphrodite.

2: Aiaikos.

3: Aigina.

4: Through celebration in song, which a friendly poet can give.

5: Of Meges and Deionis.

6: The invention of encomiastic hymns was attributed by legend to the time of the expedition of Adrastus and the other six against Thebes.

IX. FOR CHROMIOS OF AITNA, WINNER IN THE CHARIOT-RACE.

This ode is placed by usage among the Nemeans, but the victory was not won at Nemea, but at Sikyon, in the local games called Pythian. Its date is unknown: it must have been after the founding of Aitna, B.C. 476. Probably the ode was sung in a procession at Aitna, some length of time after the victory. The Chromios is the Chromios of the first Nemean, Hieron's brother-in-law.

* * * * *

From Apollo at Sikyon will we lead our triumph forth, ye Muses, unto the new-made city of Aitna, where doors are opened wide to greet the invading guests, even to the fortunate house of Chromios. Come claim for him a song of sweetness: for he goeth up into the chariot of his victory, and biddeth us sing aloud to the mother and her twin children who keep watch over high Pytho in fellowship.

Now there is a saying among men, that one hide not in silence on the ground a good deed done: and meet for such brave tales is divine song.

Therefore will we arouse the pealing lyre and rouse the flute, in honour of the very crown of all contests of steeds, which Adrastos in honour of Phoibos ordained beside Asopos' stream.

Whereof when I make mention with voiceful honour I will celebrate withal the Hero, who then being king in that place did by the founding of a new feast and struggles of the strength of men and of carven cars make his city known abroad and glorious.

For he was flying before Amphiaraos of bold counsels, and before a dangerous civil strife, from Argos and his father's house: for no longer were the sons of Talaos lords therein, for a sedition had thrust them forth. The stronger man endeth the contention that hath been before.

But when they had given to the son of Oikleus for his wife, as one should give surety of an oath, Eriphyle, the slayer of her husband, they became the greatest of the fair-haired Danaoi. So thereafter led

they on a time against seven-gated Thebes a host of men, but not by a road of signs propitious: nor would the son of Kronos speed them on their mad journey from their homes, but by the quivering lightnings he darted forth he bade them hold from their road³.

But unto a revealed calamity hasted that company to go forth with bronze shields and the gear of steeds; and on the banks of Ismenos, stayed from their sweet return, they fed the white smoke with their bodies.

For seven pyres devoured the young men's limbs, but for Amphiaraios Zeus by almighty thunderbolt clave the deep-breasted earth, and buried him with his steeds, or ever the warrior's soul should be shamed by the smiting of him in the back by Periklymenos' spear. For when the terror cometh of heaven, then flee even the sons of gods.

If it be possible, O son of Kronos, this trial of valour against Phenician spears⁴ for life or death I would fain defer unto the utmost: and I beg of thee to grant unto the sons of the men of Aitna for long time a portion in good laws, and to make their people to dwell among glories that the citizens have won. Men are there here that love steeds and that have souls above desire of wealth. Hard of credence is the word I have spoken; for the spirit of honour which bringeth glory is stolen secretly by lust of gain.

Hadst thou been shield-bearer to Chromios among foot and horse and in fightings of ships, thou hadst judged concerning his jeopardy in the fierce fray, for in war did that divine honour stir his warrior-soul to ward off havoc of Enyalios. Few are there who may prevail by strength or valour to contrive a turning of the cloud of imminent death against the ranks of the enemy. Howbeit they tell how Hektor's glory flowered beside Skamander's streams, and thus on the steep cliffs of Heloros' banks⁵, where men call the ford the Fountain of Ares, hath this light shined for Agesidamos' son in the beginning of his praise.

And other deeds on other days will I declare, many done amid the dust on the dry land, and yet others on the neighbouring sea. Now out of toils which in youth have been done with righteousness there ripeneth toward old age a day of calm.

Let Chromios know that he hath from the gods a lot of wondrous

bliss. For if one together with much wealth have won him glorious renown, it is impossible that a mortal's feet touch any further mountain-top.

The banquet loveth peace, and by a gentle song a victory flourisheth afresh, and beside the bowl the singer's voice waxeth brave. Let one mix it now, that sweet proclaimer of the triumphal song, and in silver goblets hand the grapes' potent child, even the goblets which for Chromios his mares erst won, and sent to him from sacred Sikyon, entwined with well-earned crowns of Leto's son.

Now claim I, father Zeus, to have well sung this excellent deed by aid of the Charites, and beyond many to do honour to this victory by my words, for the javelin that I throw falleth nearest to the Muses' mark.

1: Leto.

2: Adrastos.

3: Lightning and thunder were often an encouraging sign (there is an instance in the fourth Pythian), but this would depend on the manner of them.

4: War with the Carthaginians, who were still threatening the Hellenic colonists in Sicily, in spite of their recent defeat.

5: About B.C. 492 a battle was fought on the Heloros between the Syracusans and the army of Hippokrates, tyrant of Gela.

X. FOR THEAÏOS OF ARGOS, WINNER IN THE WRESTLING-MATCH.

This ode, like the last, is improperly called Nemean. It commemorates a victory won at the feast of the Hekatombaia at Argos. The date is unknown.

* * * * *

The city of Danaos and of his fifty bright-throned daughters, Argos the home of Hera, meet abode of gods, sing Graces! for by excellencies innumerable it is made glorious in the deeds of valiant men.

Long is the tale of Perseus¹, that telleth of the Gorgon Medusa: many are the cities in Egypt founded by the hands of Epaphos²: neither went Hypermnestra's choice astray when she kept sheathed her solitary sword³.

Also their Diomedes did the grey-eyed goddess make incorruptible and a god: and at Thebes, the earth blasted by the bolts of Zeus received within her the prophet⁴, the son of Oikleus, the storm-cloud of war.

Moreover in women of beautiful hair doth the land excel. Thereto in days of old Zeus testified, when he followed after Alkmene and after Danaë.

And in the father of Adrastos and in Lynkeus did Argos mingle ripe wisdom with upright justice: and she reared the warrior Amphitryon. Now he came to the height of honour in his descendants, for in bronze armour he slew the Teleboai, and in his likeness the king of the immortals entered his hall, bearing the seed of fearless Herakles, whose bride in Olympos is Hebe, who by the side of her mother, the queen of marriage, walketh of all divinities most fair.

My tongue would fail to tell in full the honours wherein the sacred Argive land hath part: also the distaste⁵ of men is ill to meet. Yet wake the well-strung lyre, and take thought of wrestlings; a strife for the bronze shield stirreth the folk to sacrifice of oxen unto Hera and

to the issue of games, wherein the son of Oulias, Theaios, having overcome twice, hath obtained forgetfulness of the toils he lightly bore.

Also on a time at Pytho he was first of the Hellenic host, and won crowns at Isthmos and at Nemea, led thither by fair hap, and gave work for the Muses' plough by thrice winning at the Gates⁶ of the Sea and thrice on the famous plains in the pastures of Adrastus' home. Of that he longeth for, O Father Zeus, his mouth is silent, with thee are the issues of deeds: but with a spirit strong to labour and of a good courage he prayeth thy grace. Both Theaios, and whosoever strugglcth in the perfect consummation of all games, know this, even the supremacy of the ordinance of Herakles that is holden at Pisa⁸: yet sweet preluding strains are those that twice have welcomed his triumph at the festival of the Athenians: and in earthenware baked in the fire, within the closure of figured urns, there came among the goodly folk of Hera⁹ the prize of the olive fruit[10].

On the renowned race of thy mother's sires there waiteth glory of games by favour of the Graces and the sons of Tyndareus together. Were I kinsman of Thrasyklos and Antias I would claim at Argos not to hide mine eyes. For with how many victories hath this horse-breeding city of Proitos flourished! even in the Corinthian corner and from the men of Kleonai[11] four times, and from Sikyon they came laden with silver, even goblets for wine, and out of Pellene clad in soft woof of wool[12]. But to tell over the multitude of their prizes of bronze is a thing impossible — to count them longer leisure were needed — which Kleitor and Tegea and the Achaians' high-set cities and the Lykaion set for a prize by the race-course of Zeus for the conquerors by strength of hands or feet.

And since Kastor and his brother Polydeukes came to be the guests of Pamphaes[13], no marvel is it that to be good athletes should be inborn in the race. For they[14] it is who being guardians of the wide plains of Sparta with Hermes and Herakles mete out fair hap in games, and to righteous men they have great regard. Faithful is the race of gods.

Now, changing climes alternately, they dwell one day with their dear father Zeus, and the next in the secret places under the earth,

within the valleys of Therapnai, fulfilling equal fate: because on this wise chose Polydeukes to live his life rather than to be altogether god and abide continually in heaven, when that Kastor had fallen in the fight.

Him did Idas, wroth for his oxen, smite with a bronze spearhead, when from his watch upon Taÿgetos Lynkeus had seen them sitting within a hollow oak; for he of all men walking the earth had keenest eyes. So with swift feet they were straightway come to the place, and compassed speedily a dreadful deed[15].

But terrible also was the vengeance which by the devising of Zeus those sons[16] of Aphareus suffered: for on the instant came Leto's son[17] in chase of them: and they stood up against him hard by the sepulchre of their father. Thence wrenched they a carved headstone that was set to glorify the dead, and they hurled it at the breast of Polydeukes. But they crushed him not, neither made him give back, but rushing onward with fierce spear he drave the bronze head into Lynkeus' side. And against Idas Zeus hurled a thunderbolt of consuming fire.

So were those brothers in one flame[18] burnt unbefriended: for a strife with the stronger is grievous for men to mix in.

Then quickly came back the son of Tyndareus[19] to his great brother, and found him not quite dead, but the death-gasp rattled in his throat. Then Polydeukes wept hot tears, and groaned, and lifted up his voice, and cried: 'Father Kronion — ah! what shall make an end of woes? Bid me, me also, O king, to die with him. The glory is departed from a man bereaved of friends. Few are they who in a time of trouble are faithful in companionship of toil.'

Thus said he, and Zeus came, and stood before his face, and spake these words: 'Thou art my son: but thy brother afterward was by mortal seed begotten in thy mother of the hero that was her husband. But nevertheless, behold I give thee choice of these two lots: if, shunning death and hateful old age, thou desirest for thyself to dwell in Olympus with Athene and with Ares of the shadowing spear, this lot is thine to take: but if in thy brother's cause thou art so hot, and art resolved in all to have equal share with him, then half thy time thou shalt be alive beneath the earth, and half in the golden house of heaven.'

Thus spake his father, and Polydeukes doubted not which counsel he should choose. So Zeus unsealed the eye, and presently the tongue also, of Kastor of the brazen mail.

1: Son of the Argive Danaë.

2: Son of the Argive Io.

3: Or perhaps: 'Neither were Hypermnestra's story misplaced here, how she, &c.'

4: Amphiaraios.

5: Disgust at hearing anything profusely praised.

6: At Corinth, in the Isthmian games.

7: Nemea.

8: The Olympic games.

9: The Argives.

10: The Athenian prize seems to have been an olive-bough in a vase of burnt clay.

11: Near Nemea.

12: I. e. with prizes of cloaks.

13: An ancestor of Theaios. Probably he had given Theoxenia. See Ol. III.

14: Kastor and Polydeukes.

15: They slew Kastor.

16: Idas and Lynkeus.

17: Polydeukes.

18: Either of the thunderbolt, or of a funeral-pile.

19: Both brothers were nominally sons of Tyndareus, but really only Kastor was: Polydeukes was a son of Zeus.

XI. FOR ARISTAGORAS OF TENEDOS, ON HIS ELECTION TO THE PRESIDENCY OF THE SENATE.

This ode again was written neither for a Nemean nor for any other athletic victory, but for the [Greek: eisitaeria] or initiatory ceremonies at the election of a new [Greek: prytanis] of Tenedos. The Prytanis would seem to have been a kind of President of the Senate. The date is unknown.

* * * * *

Daughter of Rhea, who hast in thy keeping the city halls¹, O Hestia! sister of highest Zeus and of Hera sharer of his throne, with good-will welcome Aristagoras to thy sanctuary, with good-will also his fellows² who draw nigh to thy glorious sceptre, for they in paying honour unto thee keep Tenedos in her place erect, by drink-offerings glorifying thee many times before the other gods, and many times by the savour of burnt sacrifice; and the sound of their lutes is loud, and of their songs: and at their tables never-failing are celebrated the rites of Zeus, the stranger's friend.

So with fair fame and unvexed heart may Aristagoras fulfil his twelve-month term.

Blessed among men I count his father Arkesilas, and himself for his splendid body and his heritage of a dauntless heart.

But if any man shall possess wealth, and withal surpass his fellows in comely form, and in games have shown his strength to be the best, let such an one remember that his raiment is upon mortal limbs, and that the earth shall be his vesture at the end.

Yet in good words of his fellow-citizens is it meet that his praise be told, and that we make his name comely with notes of honey-sounding song.

Now among the neighbouring peoples sixteen illustrious victories have crowned Aristagoras and his famous clan in the wrestling-match and in the pankration of weighty honour. But hopes too diffident of his parents kept back the might of their son from

essaying the Pythian or Olympian strife: yet verily by the God of Truth I am persuaded that both at Castaly and at the tree-clad hill of Kronos, had he gone thither, he should have turned back home with more honour than any of his rivals who had striven with him, when that he had kept the fifth year's feast³ ordained of Herakles with dance and song, and with the shining shoots had bound his hair.

But thus among mortals is one cast down from weal by empty boasts, while another through overmuch mistrusting of his strength is robbed of his due honours, for that a spirit of little daring draggeth him backward by the hand.

This were an easy thing to divine, that Peisander's⁴ stock was from Sparta in the time of old (for from Amyklai he came⁵ with Orestes, bringing hither an army of Aiolians in bronze mail): and also that the blood of his mother's brother Melanippos was blended with Ismenos' stream⁶.

The virtues of an old descent repeat their vigour uncertainly in the generations of men. Neither doth the black-soiled tilth bring forth fruit continually, neither will the trees be persuaded to bear with every year's return a fragrant flower of equal wealth, but in their turns only. Thus also doth destiny lead on the race of mortals. From Zeus there cometh no clear sign to men: yet nevertheless we enter on high counsels, and meditate many acts: for by untameable hope our bodies are enthralled: but the tides of our affairs are hidden from our fore-knowledge. Meet is it to pursue advantage moderately: fiercest is the madness that springeth from unappeasable desires.

1: The sacred fire of the state, over which Hestia watched, was kept in the Prytaneion.

2: The other Senators.

3: The Olympic.

4: Ancestor of Aristagoras and head of his clan.

5: 'In the loins of his father.'

6: I. e. a Theban alliance.

THE ISTHMIAN ODES.

I. FOR HERODOTOS OF THEBES. WINNER IN THE CHARIOT-RACE.

The date of this ode is unknown. We gather from the first strophe that Pindar was engaged at the time to write an ode in honour of the Delian Apollo to be sung at Keos, but that he put this off in order first to write the present ode in honour of a victory won for his own native state of Thebes.

* * * * *

O mother, Thebe of the golden shield, thy service will I set even above the matter that was in my hand. May rocky Delos, whereto I am vowed, be not therefore wroth with me. Is there aught dearer to the good than noble parents?

Give place O Apollonian isle: these twain fair offices, by the grace of God, will I join together in their end, and to Phoibos of the unshorn hair in island Keos with men of her sea-race will I make my choral song, and therewithal this other for the sea-prisoning cliffs of Isthmos.

For six crowns hath Isthmos given from her games to the people of Kadmos, a fair glory of triumph for my country, for the land wherein Alkmene bare her dauntless son, before whom trembled aforetime the fierce hounds of Geryon.

But I for Herodotos' praise am fain to do honour unto his four-horsed car, and to marry to the strain of Kastoreian or Iolaic song the fame that he hath earned, handling his reins in his own and no helping hand.

For these Kastor and Iolaos were of all heroes the mightiest charioteers, the one to Lakedaimon, the other born to Thebes. And at the games they entered oftenest for the strife, and with tripods and caldrons and cups of gold they made fair their houses, attaining unto victorious crowns: clear shineth their prowess in the foot-race, run naked or with the heavy clattering shield; and when they hurled the javelin and the quoit: for then was there no five-fold game, but for each several feat there was a prize. Oft did they bind about their hair

a crowd of crowns, and showed themselves unto the waters of Dirke or on Eurotas' banks², the son of Iphikles a fellow-townsmen of the Spartoi's race, the son of Tyndareus inhabiting the upland dwelling-place of Therapna³ among the Achaians.

So hail ye and farewell: I on Poseidon and holy Isthmos, and on the lake-shores of Onchestos will throw the mantle of my song, and will among the glories of this man make glorious also the story of his father Asopodoros' fate, and his new country Orchomenos, which, when he drave ashore on a wrecked ship, harboured him amid his dismal hap⁴. But now once more hath the fortune of his house raised him up to see the fair days of the old time: and he who hath suffered pain beareth forethought within his soul.

If a man's desire be wholly after valour, and he give thereto both wealth and toil, meet is it that to such as attain unto it we offer with ungrudging heart high meed of praise. For an easy gift it is for a son of wisdom⁵, by a good word spoken in recompense for labour manifold to set on high the public fame. For diverse meeds for diverse works are sweet to men, to the shepherd and to the ploughman, to the fowler and to him whom the sea feedeth — howbeit all those strive but to keep fierce famine from their bellies; but whoso in the games or in war hath won delightful fame, receiveth the highest of rewards in fair words of citizens and of strangers.

Us it beseemeth to requite the earth-shaking son of Kronos, who is also neighbour unto us, and to sound his praise as our well-doer, who hath given speed to the horses of our car, and to call upon thy sons⁶, Amphitryon, and the inland dwelling⁷ of Minyas, and the famous grove of Demeter, even Eleusis, and Euboia with her curving race-course. And thy holy place, Protesilas, add I unto these, built thee at Phylake by Achaian men.

But to tell over all that Hermes lord of games hath given to Herodotos by his horses, the short space of my hymn alloweth not. Yea and full oft doth the keeping of silence bring forth a larger joy.

Now may Herodotos, up-borne upon the sweet-voiced Muse's shining wings, yet again with wreaths from Pytho and choice wreaths from Alpheos from the Olympian games entwine his hand, and bring honour unto seven-gated Thebes.

Now if one at home store hidden wealth, and fall upon other men

to mock them, this man considereth not that he shall give up his soul to death having known no good report.

1: The Pentathlon. See Introduction to Ol. xiii, and note on Nem. vii, .

2: Rivers were [Greek: kourotrophoi] (nurturers of youth), and thus young men who had achieved bodily feats were especially bound to return thanks to the streams of their native places.

3: In Lakonia.

4: Asopodoros seems to have been banished from Thebes and kindly received in his banishment by Orchomenos.

5: Here, as elsewhere probably in the special sense of a poet.

6: Herakles and Iolaos.

7: Orchomenos.

II. FOR XENOKRATES OF AKRAGAS, WINNER IN THE CHARIOT-RACE.

This is the same winner for whom the sixth Pythian ode was written. Its date would seem to be 476, while that of the sixth Pythian was 494. Yet the opening passage of this ode seems to imply that Xenokrates' son Thrasyboulos was still little more than a boy, whereas in 494 he had been old enough to be his father's charioteer, and this would be eighteen years later. But perhaps the passage is only an allusion to Thrasyboulos' boyhood as a time past. And certainly both Xenokrates and his brother Theron seem to be spoken of in this ode as already dead, and we know that Theron did not die till 473. Perhaps therefore Thrasyboulos was celebrating in 472 the anniversary of his deceased father's victory, four years after the victory itself.

* * * * *

The men of old, Thrasyboulos, who went up into the Muse's car to give welcome with the loud-voiced lyre, lightly for honour of boys shot forth their honey-sounding songs, whensoever in one fair of form was found that sweetest summer-bloom that turneth hearts to think on fair-throned Aphrodite.

For then the Muse was not yet covetous nor a hireling, neither were sweet lays tender-voiced sold with silvered faces by Terpsichore of honeyed speech. But now doth she bid heed the word of the Argive man, which keepeth nigh to the paths of truth:

'Money, money maketh man,' he said, when robbed of goods at once and friends.

Forasmuch as thou art wise it is nothing hidden to thee that I sing, while I do honour to the Isthmian victory won by speed of horses, which to Xenokrates did Poseidon give, and sent to him a wreath of Dorian parsley to bind about his hair, a man of goodly chariot, a light of the people of Akragas.

Also at Krisa did far-prevailing Apollo look upon him, and gave him there too glory: and again when he attained unto the crowns of

the Erectheidai in shining Athens he found no fault in the chariot-saving hand of the man Nikomachos who drave his horses, the hand wherewith in the instant of need he bare on all the reins².

Moreover the heralds of the seasons³, the Elean truce-bringers of Zeus the son of Kronos, recognized him, having met belike with hospitality from him, and in a voice of dulcet breath they gave him greeting for that he had fallen at the knees of golden Victory in their land which men call the holy place of Olympic Zeus, where the sons⁴ of Ainesidamos attained unto honour everlasting.

For no stranger is your house, O Thrasyboulos, to pleasant shouts of triumph, neither to sweet-voiced songs. For not uphill neither steep-sloped is the path whereby one bringeth the glories of the Helikonian maidens to dwell with famous men.

By a far throw of the quoit may I hurl even so far as did Xenokrates surpass all men in the sweetness of his spirit. In converse with citizens was he august, and upheld horse-racing after the Hellenes' wont: also worshipped he at all festivals of the gods, nor ever did the breeze that breathed around his hospitable board give him cause to draw in his sail, but with the summer-gales he would fare unto Phasis, and in his winter voyage unto the shores of Nile⁵.

Let not Thrasyboulos now, because that jealous hopes beset the mind of mortals, be silent concerning his father's prowess, nor from these hymns: for not to lie idle have I devised them. That message give him, Nikesippos, when thou comest unto my honoured friend.

1: Aristodemos.

2: I. e. either tightened the near or slackened the off reins to the utmost in turning the goal, or perhaps, gave full rein to his horses between each turn or after the final one.

3: The heralds who proclaimed throughout Hellas the approach of the Olympic games, and an universal solemn truce during their celebration.

4: Theron, the tyrant of Akragas, and Xenokrates.

5: Metaphorically, in the extent of his hospitality.

III. FOR MELISSOS OF THEBES, WINNER IN THE PANKRATION.

The date of this ode is uncertain, though some on the hypothesis that the battle alluded to is the battle of Plataiai, have dated it 478 or 474. In this battle, whatever it was, the Kleonymid clan to which Melissos belonged had lost four men. The celebrity of the clan in the games seems to have been eclipsed for some time, but Melissos revived it by a chariot-victory at Nemea and this pankration-victory at the Isthmus, won in spite of his small stature which might have seemed to place him at a disadvantage. The ode compares his match against his antagonists with that of Herakles against the African giant Antaios.

Very probably this ode was sung at a night meeting of the clan, while the altars of Herakles were blazing.

* * * * *

If any among men having good fortune and dwelling amid prizes of renown or the power of wealth restraineth in his heart besetting insolence, this man is worthy to have part in his citizens' good words.

But from thee, O Zeus, cometh all high excellence to mortals; and longer liveth their bliss who have thee in honour, but with minds perverse it consorteth never steadfastly, flourishing throughout all time.

In recompense for glorious deeds it behoveth that we sing the valiant, and amid his triumphal company exalt him with fair honours. Of two prizes is the lot fallen to Melissos, to turn his heart unto sweet mirth, for in the glens of Isthmos hath he won crowns, and again in the hollow vale of the deep-chested lion being winner in the chariot-race he made proclamation that his home was Thebes.

Thus shameth he not the prowess of his kinsmen. Ye know the ancient fame of Kleonymos with the chariot: also on the mother's side being akin to the Labdakidai his race hath been conversant with riches, and bestowed them on the labours of the four-horse car.

But time with rolling days bringeth changes manifold: only the children of gods are free of wounds.

By grace of God I have ways countless everywhere open unto me: for thou hast shown forth to me, O Melissos, in the Isthmian games an ample means to follow in song the excellence of thy race: wherein the Kleonymidai flourish continually, and in favour with God pass onward through the term of mortal life: howbeit changing gales drive all men with ever-changing drift.

These men verily are spoken of as having honour at Thebes from the beginning, for that they cherished the inhabitants round about, and had no part in loud insolence; if there be borne about by the winds among men aught of witness to the great honour of quick or dead, unto such have they attained altogether. By the brave deeds of their house they have touched the pillars of Herakles, that are at the end of things. Beyond that follow thou no excellence.

Horse-breeders moreover have they been, and found favour with mailed Ares; but in one day the fierce snow-storm of war hath made a happy hearth to be desolate of four men.

But now once more after that wintry gloom hath it blossomed, even as in the flowery months the earth blossometh with red roses, according to the counsels of gods.

For the Shaker of Earth who inhabiteth Onchestos and the Bridge² between seas that lieth before the valley of Corinth, now giveth to the house this hymn of wonder, and leadeth up out of her bed the ancient glory of the famous deeds thereof: for she was fallen on sleep; but she awaketh and her body shineth preeminent, as among stars the Morning-star.

For in the land of Athens proclaiming a victory of the car, and at Sikyon at the games of Adrastos did she give like wreaths of song for the sons of Kleonymos that then were. For neither did they refrain to contend with the curved chariot in the great meetings of the people, but they had delight to strive with the whole folk of Hellas in spending their wealth on steeds.

Touching the unproven there is silence, and none knoweth them: yea and even from them that strive Fortune hideth herself until they come unto the perfect end; for she giveth of this and of that.

The better man hath been ere now overtaken and overthrown by

the craft of worse. Verily ye know the bloody deed of Aias, that he wrought beneath the far-spent night, when he smote himself through with his own sword, whereby he upbraideth yet the children of the Hellenes, as many as went forth to Troy.

But lo! Homer hath done him honour among men, and by raising up his excellence in the fulness thereof hath through the rod³ of his divine lays delivered it to bards after him to sing.

For the thing that one hath well said goeth forth with a voice unto everlasting: over fruitful earth and beyond the sea hath the light of fair deeds shined, unquenchable for ever.

May we find favour with the Muses, that for Melissos too we kindle such beacon-blaze of song, a worthy prize of the pankration for this scion of Telesias' son.

He being like unto the roaring lions in courage taketh unto him their spirit to be his own in the struggle: but in sleight he is as the fox that spreadeth out her feet⁴ and preventeth the swoop of the eagle: for all means must be essayed by him that would prevail over his foe. For not of the stature of Orion was this man, but his presence is contemptible, yet terrible is he to grapple with in his strength.

And verily once to the house of Antaios came a man to wrestle against him, of short stature but of unbending soul, from Kadmean Thebes even unto corn-bearing Libya, that he might cause him to cease from roofing Poseidon's temple with the skulls of strangers — even the son of Alkmene, he who ascended up to Olympus, after that he had searched out the surface of the whole earth and of the crag-walled hoary sea, and had made safe way for the sailing of ships. And now beside the aegis-bearer he dwelleth, possessing happiness most fair, and hath honour from the immortals as their friend, and hath Hebe to wife, and is lord of a golden house, and husband of Hera's child.

Unto his honour upon the heights Elektrai we of this city prepare a feast and new-built altar-ring, where we offer burnt sacrifice in honour of the eight mail-clad men that are dead, whom Megara, Kreon's daughter, bore to be sons of Herakles.

To them at the going down of the day there ariseth a flame of fire and burneth all night continually, amid a savoury smoke hurling itself against the upper air: and on the second day is the award of the

yearly games, a trial of strength.

Therein did this our man, his head with myrtle-wreaths made white, show forth a double victory, after another won already among the boys, for that he had regard unto the many counsels of him who was the pilot of his helm³. And with Orseas' name I join him in my triumphal song, and shed over them a glory of delight.

1: 'Many themes on which I can justly praise the clan.'

2: The Isthmus.

3: The rod or staff carried anciently by poets and reciters of poems.

4: I. e. throwing herself on her back with feet upward. If it is meant that she counterfeits death, then of course the parallel with the pankratiast will only hold good to the extent of the supine posture.

5: His trainer, Orseas.

IV. FOR PHYLAKIDAS OF AIGINA, WINNER IN THE PANKRATION.

This Phylakidas was a son of Lampon, and a brother of the Pytheas for whom the fifth Nemean was written. This ode must have been written shortly after the battle of Salamis, probably B.C. 478, and was to be sung at Aigina, perhaps at a festival of the goddess Theia who is invoked at the beginning. She, according to Hesiod, was the mother of the Sun, the Moon, and the Morning, and was also called [Greek: Euruphaessa] and [Greek: chruse], from which latter name perhaps came her association with gold and wealth.

* * * * *

Mother of the Sun, Theia of many names, through thee it is that men prize gold as mighty above all things else: for ships that strive upon the sea and horses that run in chariots, for the honour that is of thee, O queen, are glorified in swiftly circling struggle.

And that man also hath won longed-for glory in the strife of games, for whose strong hand or fleet foot abundant wreaths have bound his hair. Through God is the might of men approved.

Two things alone there are that cherish life's bloom to its utmost sweetness amidst the fair flowers of wealth — to have good success and to win therefore fair fame. Seek not to be as Zeus; if the portion of these honours fall to thee, thou hast already all. The things of mortals best befit mortality.

For thee, Phylakidas, a double glory of valour is at Isthmos stored, and at Nemea both for thee and for Pytheas a pankratiast's crown.

Not without the sons of Aiakos will my heart indite of song: and in company of the Graces am I come for sake of Lampon's sons to this commonwealth of equal laws. If then on the clear high road of god-given deeds she hath set her feet, grudge not to mingle in song a seemly draught of glory for her toil.

For even the great men of old that were good warriors have profited of the telling of their tale, and are glorified on the lute and in the pipe's strains manifold, through immeasurable time: and to the

cunning in words² they give matter by the grace of Zeus.

Thus by their worship with the blaze of burnt-offerings among Aitolians have the mighty sons³ of Oineus honour, and at Thebes Iolaos the charioteer, and at Argos Perseus, and by the streams of Eurotas Polydeukes and Kastor's spear:

But in Oinone the great souls of Aiakos and his sons, who after much fighting twice sacked the Trojans' town, first when they went with Herakles, and again with the sons of Atreus.

Now drive me upward still; say who slew Kyknos, and who Hektor, and the dauntless chief of Ethiop hosts, bronze-mailed Memnon. What man was he who with his spear smote noble Telephos by Kaïkos' banks? Even they whose home my mouth proclaimeth to be Aigina's glorious isle: a tower is she, builded from long ago, to tempt the climb of high-adventuring valour.

Many arrows hath my truthful tongue in store wherewith to sound the praises of her sons: and even but now in war might Aias' city, Salamis, bear witness thereto in her deliverance by Aigina's seamen amid the destroying tempest of Zeus, when death came thick as hail on the unnumbered hosts. Yet let no boast be heard. Zeus ordereth this or that, Zeus, lord of all.

Now in pleasant song even these honours also of the games welcome the joy for a fair victory. Let any strive his best in such, who hath learnt what Kleonikos' house can do. Undulled is the fame of their long toil, nor ever was their zeal abated by any counting of the cost.

Also have I praise for Pytheas, for that he guided aright⁴ the course of Phylakidas' blows in the struggle of hands that bring limbs low, an adversary he of cunning soul.

Take for him a crown, and bring the fleecy fillet, and speed him on his way with this new winged hymn.

1: Aigina.

2: Poets.

3: Meleager and his brothers.

4: Pytheas had given his brother example, and very probably precept also, in the pankration.

V. FOR PHYLAKIDAS OF AIGINA, WINNER IN THE PANKRATION.

This ode seems to be of earlier date than the last, though placed after it in our order. The occasion is similar. Probably it was sung at a banquet at Lampon's house.

* * * * *

As one may do amid merry revel of men, so mingle we a second time the bowls of Muses' melody in honour of Lampon's athlete progeny.

Our first, O Zeus, was unto thee, when at Nemea we¹ won thy excellent crown, and now is this second unto the lord² of Isthmos and unto the fifty daughters of Nereus, for that Phylakidas the youngest son is winner in the games. And be it ours to make ready yet a third for the Saviour³, the Olympian one, and in honour of Aigina make libation of our honey-speaking song.

For if a man rejoice to suffer cost and toil, and achieve god-built excellence, and therewithal fate plant for him fair renown, already at the farthest bounds of bliss hath such an one cast anchor, for the glory that he hath thereby from God. With such desires prayeth the son⁴ of Kleonikos that he may fulfil them ere he meet death or hoary eld.

Now I call on high-throned Klotho and her sister Fates to draw nigh unto the praying of the man I love.

And upon you also, golden-charioted seed of Aiakos, I say it is clear law to me to shed the dew of my good words, what time I set my foot⁵ upon this isle.

For innumerable hundred-foot⁶ straight roads are cleft for your fair deeds to go forth, beyond the springs of Nile, and through the Hyperboreans' midst: neither is any town so barbarous and strange of speech that it knoweth not the fame of Peleus, that blissful son-in-law of gods, or of Aias son of Telamon, and of Aias' sire; whom unto brazen war an eager ally with Tirynthian men Alkmene's son took with him in his ships to Troy, to the place of heroes' toil, to take vengeance for Laomedon's untruth.

There did Herakles take the city of Pergamos, and with help of Telamon slew the nations of the Meropes, and the herdsman whose stature was as a mountain, Alkyoneus whom he found at Phlegrai, and spared not of his hands the terrible twanging bowstring.

But when he went to call the son of Aiakos to the voyage he found the whole company at the feast. And as he stood there in his lion's skin, then did Telamon their chief challenge Amphitryon's son of the mighty spear to make initiative libation of nectar, and handed on unto him the wine-cup rough with gold.

And Herakles stretched forth to heaven his invincible hands and spake on this wise: 'If ever, O father Zeus, thou hast heard my prayer with willing heart, now, even now, with strong entreaty I pray thee that thou give this man a brave child of Eriboia's womb, that by award of fate my friend may gain a son of body as staunch⁷ as this hide that hangeth about me, which was of the beast that I slew at Nemea, first of all my labours; and let his soul be of like sort.'

And when he had thus spoken, the god sent forth the king of birds, a mighty eagle, and sweet delight thrilled him within, and he spake aloud as a seer speaketh: 'Behold, the son whom thou askest shall be born unto thee, O Telamon:' also after the bird's name that had appeared unto them he said that the child's name should be the mighty Aias⁸, terrible in the strife of warring hosts: so he spake, and sate him down straightway.

But for me it were long to tell all those valiant deeds. For for Phylakidas am I come, O Muse, a dispenser of thy triumphal songs, and for Pytheas, and for Euthymenes⁹; therefore in Argive fashion my tale shall be of fewest words.

Three victories have they won in the pankration of Isthmos, and others at leafy Nemea, even these noble sons and their mother's brother: how fair a portion of song have they brought to light! yea and they water with the Charites' delicious dew their clan of the Psalychidai, and have raised up the house of Themistios, and dwell here in a city which the gods love well.

And Lampon, in that he bestoweth practice on all he doth, holdeth in high honour the word of Hesiod which speaketh thereof[10], and exhorteth thereunto his sons, whereby he bringeth unto his city a general fame: and for his kind entreating of strangers is he loved, to

the just mean aspiring, to the just mean holding fast; and his tongue departeth not from his thoughts: and among athlete men he is as the bronze-grinding Naxian whetstone amid stones[11].

Now will I give him to drink of the holy water of Dirke, which golden-robed Mnemosyne's deep-girdled daughters made once to spring out of the earth, beside the well-walled gates of Kadmos.

1: I. e. Pytheas. See Nem. v.

2: Poseidon.

3: [Greek: Zeus Sotaer], to whom the third cup at a feast was drunk. He is here invoked also to give a third victory to the family at the Olympic games.

4: Lampon.

5: Figuratively said, as elsewhere.

6: A hundred feet wide, seemingly.

7: Not 'invulnerable.' A magic invulnerability was only attributed to heroes by later legend.

8: From [Greek: aietos] **an eagle**.

9: Maternal uncle of Pytheas and Phylakidas.

10: [Greek: melete de ergon ophellei]. **Op**.

11: I. e. he stimulates their zeal and skill. The Naxian whetstone seems to be emery.

VI. FOR STREPSIADES OF THEBES, WINNER IN THE PANKRATION.

The date of this ode is not fixed, but it has been supposed that the battle referred to — apparently a defeat — in which the winner's uncle was killed was the battle of Oinophyta, fought B.C. 457. But this, and the notion that the democratic revolution at Thebes is referred to, are only conjectures.

* * * * *

Wherewithal of the fair deeds done in thy land, O divine Thebe, hath thy soul had most delight? Whether when thou broughtest forth to the light Dionysos of the flowing hair, who sitteth beside Demeter to whom the cymbals clang? or when at midnight in a snow of gold thou didst receive the mightiest of the gods, what time he stood at Amphitryon's doors and beguiled his wife, to the begetting of Herakles? Or when thou hadst honour in the wise counsels of Teiresias, or in Iolaos the cunning charioteer, or the unwearied spears of the Spartoi? or when out of the noise of the strong battle-cry thou sentest Adrastos home to horse-breeding Argos, of his countless company forlorn? or when thou madest the Dorian colony of the men of Lakedaimon stand upright upon its feet, and the sons of Aigeus thy progeny took Amyklai, according to the oracles of Pytho?

Nay, but the glory of the old time sleepeth, and mortals are unmindful thereof, save such as married to the sounding stream of song attaineth unto the perfect meed that wisdom giveth. New triumph now lead for Strepsiadēs with melodious hymn: for at Isthmos hath he borne away the pankratiast's prize. Wondrous in strength is he, and to look upon of goodly shape, and his valour is such as shameth not his stature.

So shineth he forth by grace of the Muses iris-haired, and to his uncle of like name hath he given to share his crown, for albeit bronze-shielded Ares gave him over unto death, yet remaineth there for the valiant a recompense of renown. For let whoso amid the cloud of war from his beloved country wardeth the bloody shower, and

maketh havoc in the enemy's host, know assuredly that for the race of his fellow-citizens he maketh their renown wax mightily, yea when he is dead even as while he was yet alive.

So didst thou, son³ of Diodotos, following the praise of the warrior Meleagros, and of Hektor, and of Amphiaraios, breathe forth the spirit of thy fair-flowering youth amid the company of fighters in the front, where the bravest on slenderest hopes bare up the struggle of war.

Then suffered I a pang unspeakable, but now hath the earth-grasper⁴ granted unto me a calm after the storm: I will set chaplets on my hair and sing. Now let no jealousy of immortals mar whatever sweet thing through a day's pursuit I follow, as it leadeth on up to old age, and unto the term of life appointed.

For all we in like manner die, albeit our lots be diverse. If any lift up his eye to look upon things afar off, yet is he too weak to attain unto the bronze-paved dwelling of the gods. Thus did winged Pegasos throw his lord Bellerophon, when he would fain enter into the heavenly habitations and mix among the company of Zeus. Unrighteous joyance a bitter end awaiteth.

But to us, O Loxias of the golden-flowing hair, give also at thy Pythian games a new fair-flowering crown.

1: The Theban Aigidai helped the mythical 'return of the Herakleidai.'

2: Wisdom of bards.

3: Strepsiades the uncle.

4: Poseidon.

VII. FOR KLEANDROS OF AIGINA, WINNER IN THE PANKRATION.

All that we can be certain of as to the date of this ode is that it was written soon after the final expulsion of the Persians. From the first strophe we learn that Kleandros had won a Nemean as well as an Isthmian victory, and perhaps this ode really belongs to the former. It was to be sung, it seems, before the house of Telesarchos the winner's father, at Aigina.

* * * * *

For Kleandros in his prime let some of you, ye young men, go stand before the shining portal of his father Telesarchos, and rouse a song of triumph, to be a glorious recompense of his toils, for that he hath achieved reward of victory at Isthmos, and hath showed his strength in the games of Nemea.

For him I also, albeit heavy at heart, am bidden to call upon the golden Muse. Yea since we are come forth from our sore troubles let us not fall into the desolation of crownlessness, neither nurse our griefs; but having ease from our ills that are past mending, we will set some pleasant thing before the people, though it follow hard on pain: inasmuch as some god hath put away from us the Tantalos-stone that hung above our heads, a curse intolerable to Hellas.

But now hath the passing of this terror ended my sore disquietude, and ever it is better to look only on the thing hard by. For the guile of time hangeth above the heads of men, and maketh the way of their life crooked, yet if Freedom abide with them, even such things may mortals cure.

But it is meet that a man cherish good hope: and meet also that I, whom seven-gated Thebes reared, proffer chiefly unto Aigina the choicest of the Graces' gifts, for that from one sire were two daughters² born, youngest of the children of Asopos, and found favour in the eyes of the king Zeus.

One by the fair stream of Dirke he set to be the queen of a city of charioteers, and thee the other he bare to the Oinopian isle, and lay

with thee, whence to the sire of great thunderings thou didst bear the godlike Aiakos, best of men upon the earth.

This man even among divinities became a decider of strife: and his godlike sons and his sons' sons delighting in battle were foremost in valour when they met in the ringing brazen melley: chaste also were they approved, and wise of heart.

Thereof was the god's council mindful, what time for the hand of Thetis there was strife between Zeus and glorious Poseidon, each having desire that she should be his fair bride, for love had obtained dominion over them.

Yet did not the wisdom of the immortal gods fulfil for them such marriage, when they had heard a certain oracle. For Themis of wise counsels spake in the midst of them of how it was pre-destined that the sea-goddess should bear a royal offspring mightier than his father, whose hand should wield a bolt more terrible than the lightning or the dread trident, if she came ever into the bed of Zeus, or of brethren of Zeus.

'Cease ye herefrom: let her enter a mortal's couch and see her son fall in war, who shall be as Ares in the might of his hands, and as the lightning in the swiftness of his feet. My counsel is that ye give her to be the heaven-sent prize of Peleus son of Aiakos, whom the speech of men showeth to be their most righteous, an offspring of Iolkos' plain. Thus straightway let the message go forth to Cheiron's cave divine, neither let the daughter of Nereus put a second time into your hands the ballot-leaves of strife. So on the evening of the mid-month moon shall she unbind for the hero the fair girdle of her virginity.'

Thus spake the goddess her word to the children of Kronos, and they bowed their everlasting brows. Nor failed her words of fruit, for they say that to Thetis' bridals came those twain kings even with the rest.

Out of the mouths of the wise hath the young valour of Achilles been declared to them that beheld it not. He it was who stained the vine-clad Mysian plain with the dark blood of Telephos that he shed thereon, and made for the sons of Atreus a safe return across the sea, and delivered Helen, when that he had cut asunder with his spear the sinews of Troy, even the men who kept him back as he plied the

work of slaughterous battle on the plain, the strength of Memnon and high-hearted Hektor, and other chiefs of pride. Unto all these did Achilles, champion of the Aiakid race, point the way to the house of Persephone, and thereby did he glorify Aigina and the root whence he was sprung.

Neither in death was he of songs forsaken, for at his funeral pyre and beside his tomb stood the Helikonian maiden-choir, and poured thereon a dirge of many melodies. For so the immortals willed, to give charge unto the songs of goddesses over that valorous man even in his death.

And now also holdeth such charge good, and the Muses' chariot speedeth to sound the glories of Nikokles the boxer³. Honour to him who in the Isthmian vale hath won the Dorian parsley: for he even as Achilles overcame men in battle, turning them to confusion, with hand from which flight was vain. Him shameth not this kinsman of his father's noble brother. Wherefore let some one of the young men his fellows twine for Kleandros a wreath of tender myrtle for his pankratiast victory. For the games whose name is of Alkathoos⁴, and the youth of Epidauros⁵, have ere now entertained him with good hap. To praise him is given unto the good: for in no hidden corner quenched he his youth, unproven in honourable deeds.

1: Because, though the Persians had been defeated, Thebes, Pindar's city, had not shared the glory.

2: Thebe and Aigine.

3: Uncle of the winner.

4: A son of Pelops: he slew the lion of Kithairon.

5: The Epidaurian games were in honour of Asklepios.

FRAGMENTS



Translated by Sir John Sandys

THE life of Pindar in the Ambrosian MS in Milan states that the poet was the author of seventeen works: — (1) Hymns, (2) Paeans, (3) and (4) two books of Dithyrambs, (5) and (6) two books of Processional Songs (Προσδια), (7) and (8) two books of Maidens' Songs, (9) a separate book of the same, (10) and (11) two books of Dance-songs ('Υπορχήματα), (12) Eulogies (Εγκώμια), (13) Dirges and, lastly, (14), (15), (16), (17), four books of Epinician Odes. In the order adopted by the first editor, Aristophanes of Byzantium, these Odes were arranged as follows: — *Olympia, Pythia, Isthmia, Nemea*, in the sequence of the foundation of the four festivals (776, 582, 581, 573), with three other Odes (*Nem* ix, x, xi) connected with Sicyon, Argos, and Tenedos, added at the end.

In the above order of the poet's works, the first place is assigned to poems celebrating the gods, and the last to those in commemoration of men; and, in the Epinician Odes, the order is, first the Odes on horse-races or chariot-races, next those on boxing or wrestling, and, lastly, those on foot-races.

The order in which Horace (*Carm* iv 2), alludes to the Odes of Pindar is (1) Dithyrambs, (2) other Odes *S*TM relating to the gods, (3) Eulogies of kings, (4) Epinician Odes, and (5) Dirges.

The *Oxyrhynchus Papyri* have helped to determine the dates of several of the Epinician Odes, and have added much to our knowledge of the *Paeans* and the *Partheneia*.

The following selection includes all the principal Fragments, old and new, which originally appeared in the Loeb Classical Library edition of Pindar (1915).

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FROM AN ISTHMIAN ODE

FOR AN ISTHMIAN VICTORY OF AN AEGINETAN

Famous is the story of Aeacus; famous too is Aegina, renowned for her navy. It was under heaven's blessing that she was founded by the coming of the Dorian host of Hyllus and Aegimius, beneath whose rule they dwell. They never transgress right, nor yet the justice due to strangers; on the sea they are a match for dolphins in prowess, and they are wise ministrants of the Muses and' of athletic contests.

HYMNS

FOR THE THEBANS

Shall we sing of Ismênus, or of Melia with her golden distaff, or of Cadmus, or of the holy race of the Sparti, or Thêbê with her purple snood, or the all-daring might of Heracles, or the gladsome honour

First did the Fates in their golden chariot bring heavenly Themis, wise in counsel, by a gleaming pathway from the springs of Ocean to the sacred stair of Olympus, there to be the primal bride of the Saviour Zeus. And she bare him the Hours with golden fillet and with gleaming fruit, — the Hours that are ever true.

The above passage was one of the poet's earliest compositions. It was so full of mythological allusions that the poetess Corinna, who had suggested his turning his attention to mythology, told him "to sow with the hand, not with the whole sack" (Plutarch, (de glor. Athen c. 4).

COUNSELS GIVEN BY AMPHIARAÛS TO HIS SON AMPHILOCHUS

Disclose not to strangers our burden of care; this at least shall I advise thee. Therefore is it fitting to show openly to all the folk the fair and pleasant things allotted us; but, if any baneful misfortune sent of heaven befalleth man, it is seemly to shroud this in darkness.

Blurt not out unto all the word that is needless. There are times when the path of silence is the safest, while the word that is overbearing is a spur unto strife.

My son, in all the cities wherewith thou consortest, make thy mind like unto the (changing) skin of the polypus, that clingeth to the rocks of the sea. Aye, and, by readily praising him that is present, change thy thought with the changing time.

TO APOLLO

On the foundation of his temple at the foot of mount Ptôon on the lake Copals in Boeotia.

But the poets use adornment, when they call all temples “groves,” although they are bare of trees. Such is the language of Pindar concerning Apollo: —

“Whirling around, he passed over the land and over all the sea, and stood on the lofty watch-towers of the mountains, and explored the caverns, while he laid for himself the foundations of his groves...”

“And erst the maiden dwelt in the cavern of the triple peak of Ptôon.”

And the poet calls Tênerus, “the temple-haunting prophet, who giveth his name to the plain.”

PAEANS

the worship of Apollo's sister, Artemis. At Delphi a paean was chanted early in the spring of every year. The choruses, which were usually composed of men, were accompanied by the lyre or the flute, or by both. (For further details, see H. W. Smyth's *Greek Melic Poets*, xxxvi-xlii.)

1. FOR THE THEBANS

OH! Paean, to whom we cry!

Ere the pains of eld draw near, let a man clothe his ungrudging mind with gladness, and be content in measure due, when he hath seen the wealth that is stored in his home.

Oh joy! Oh joy! Now hath the year in its full circle, and the Hours, the daughters of Themis, come unto Thêbê's city that driveth the steed, bringing to Apollo the banquet that loveth the garland. Long may he crown the progeny of her peoples with the flowers of sober love of law.

2. FOR THE ABDERITANS

Abderus, with breast-plate of bronze, thou son of the Naiad Thronia and of Poseidon! beginning with thee shall I pursue this paeon for the Ionian folk, now that I have come to the shrine of Aphrodîtê and of Dêrênian Apollo...

[But, having left that island of Teôs,] I [now] dwell in this [brave] Thracian land, a land rich in vines and fertile in fruits. May mighty Time, as it draweth on, never weary of a settled course for me. Young is my city, yet I lived to see my mother's mother stricken by the foeman's fire; but, if any man, in aiding his friends, fiercely resisteth his foes, such toil bringeth peace, when it entereth the lists in due time.

Oh Paeon! to whom we cry, we cry! May Paeon never leave us!

[Insolence is the ruin of cities, but brave men stand as their loftiest bulwark; this may we keep in mind. I am fighting against mounted foemen, but I myself have a goodly supply of Poseidon's coursers, for contending against the enemy with forces a match for his own bringeth the light of victory;... if anything terrible befall us. But heaven is wroth with a coward, and may I flee afar from that reproach. Never may shameless Insolence bring faction in her train and seize this company of citizens, when they have forgotten their courage.]

By courage of men is a tower raised up most high... but I fight against the foe ...

Whatsoever is planted in wise counsel and in reverent regard, bloometh for aye in a gentle calm. May this boon be granted us of God. But malicious envy of those who died long ago hath now passed away; and a man must offer his fathers their lawful meed of ample praise.

They won by war a land with dower of wealth, and planted prosperity firm, when they had pursued the tribes of the Paeonian

warriors beyond mount Athos, their nurse divine; but an adverse fate befell them. Yet they endured, and the gods joined at last in fulfilling their desire. For he that hath done a noble deed is illumined with praises; but upon those (our fathers) fell the light supreme, when they faced the foe, in front of Melamphyllon.

Oh joy! Paean, Oh joy! May Paean never leave us!

Yet, when he hath drawn near unto the river, a small armed force shall confound the foe, though it faceth a mighty host.

It was the first of the month when this befell, and the gracious Hecatê, the maid of the ruddy feet, was thereby sending us a message that was longing for fulfilment...

[But, O thou far-darting son of Lêto,] songs are invoking thee in thy fragrant temple; and, on both of the lofty rocks of Parnassus, the brighteyed maidens of Delphi full often set the fleetfooted dance, and ring out a sweet strain with resonant voice. But, as for me, mayest thou, Abdêrus, readily fulfil the famous favour of good things, and, by thy might, even lead forward our host of fighting horsemen for a final war.

Oh joy! Paean, Oh joy! May Paean never leave us!

“Hail, holy Graces! companions of the Muses, enthroned in splendour”...

4. FOR THE CEANS TO DELOS

first celebrate the Isthmian victory won by his countryman, Herodotus.

Cp. J. Sitzler, in *Woch f. Klass. Pkiloi*. 1911, 698-702.

furnished forth by women, and evermore by men. Could our meditation, in any way of wisdom, win a more potent grace of language for them, who with bounteous mind have provided for Ceôs peace and gladsome prosperity, in which the people greatly rejoiceth?]

[But the Muse prompteth me, on coming to famous Delos for a holy time, to praise my fatherland with the Graces' aid.]

Carthaia indeed is but a narrow ridge of land, but yet I shall not exchange it for Babylon.

Verily, even I, who dwell on a famous rock, am known for prowess in Hellenic contests, known also for providing poesy in plenty; verily too my land produceth Dionysus' life-giving medicine for all trouble.

No horses have I, and I know but little of the tending of oxen. But Melampus was unwilling to leave his native country, and lay aside his gift of divination to be king in Argos.

Oh joy! Oh joy! O Paean!

Dear to a man is his own home-city and comrades and kinsmen, so that he is well content. But to foolish men belongeth a love for things afar. I commend the story told of King Euxantius, who, although the men of Crete so desired, would not consent to rule, or to take a seventh share of her hundred cities along with the sons of Pasiphaë; but he declared to them the marvel that had once befallen him: —

“Know ye that I fear war with Zeus, I fear the loudly thundering Shaker of the earth. They, on a day, with thunderbolt and trident, sent the land and a countless host into the depths of Tartarus, while they left alone my mother, and her well-walled home. And, after this, am I to covet wealth? Am I to thrust aside that which the blessed gods have decreed for my own country, and receive a vast allotment on another shore? Let alone, my heart, the cypress- tree; let alone the pasture of Ida. To myself hath been given but little land, the home of the oak- tree; but I have had no lot in sorrow' or in strife.”

5. FOR THE ATHENIANS TO DELOS

Oh joy! O Delian Apollo!

(The Ionians from Athens) took Euboea, and dwelt there.

Oh joy! O Delian Apollo!

And they made homes in the scattered islands rich in flocks, and held far-famed Dêlos since Apollo of the golden locks gave them the body of Asteria to inhabit.

Oh joy! O Delian Apollo!

There may ye, O children of Lêtô, graciously welcome me as your ministrant, to the clear-voiced honied strain of a glorious paean.

6. FOR THE DELPHIANS TO PYTHO

The sketch of the fall of Troy and the subsequent fortunes of Neoptolemus (74-120) includes the account of the hero's death, which, as we learn from the seventh Nemean (461 b c.), gave offence to the Aeginetans. Cp. Sitzler, *Wockf. Kl. Phil.* 1911, 1015-8.

O golden Pytho, that art famed for thine oracles! I beseech thee, by the Olympian Zeus, with the Graces and Aphrodite, to welcome me at this sacred season as a prophet of the tuneful Pierides. For, beside the water of Castalia, with its outlet of brass, I have no sooner heard a sound of dancing reft of men, than I have come to relieve the need of the townsmen, and of mine own honour. I have obeyed my dear heart, even as a son obeyeth his kind mother, and have come down to Apollo's grove, the home of garlands and of banquets, where, beside the shadowy centre of the earth, the maidens of Delphi full often beat the ground with nimble step, while they sing the son of Lêtô.

And, whence the strife of the immortals arose, of this the gods are able to prompt sage poets; while, for mortal men, it is impossible to find it.

But, since ye Muses know all things, (ye have had this ordinance allotted to yourselves along with the cloud-wrapt Father, and with Mnemosyne,) listen now! for my tongue loveth to pour forth the choicest and sweetest meed of song, when, at the festival of the gods, I have entered the broad lists of Loxias.

The sacrifice is being offered on behalf of the splendid panhellenic (feast), which the people of Delphi vowed, [even a sacrifice to avert] the famine. [And right well did Apollo prompt them by uttering friendly oracles from his shrine, Apollo to whom the son of Cronus assigned the right to be known as the lord of oracular decrees for all mortal men, who full often come to the centre of the earth to consult the oracle and thus to find from Pytho a safeguard from their cares.]

[And, on a day, Priam besought the god, and he, having sent his

priest, Panthoüs, warded off misfortune from Troy, so far as was lawful, and he brought a remedy, what time the savage son of Pêleus wrought his dread deeds of woe.]

The son of Zeus (Apollo) was sorely vexed with the valiant son of Aeacus, whom, by shooting an arrow, the far-darting god, in the mortal form of Paris, stayed from the battle, and thus at once delayed the fall of Ilium, by quelling with a bold deed of blood the doughty son of the dark-haired Nereid Thetis, the trusty bulwark of the Achaeans.

What a strife Apollo waged with white-armed Hera, in matching against her his unflinching spirit! And what a strife with Athênê, guardian of the city! Even before the (final) toils of war they would have razed the Dardan city, had it not been protected by Apollo. But Zeus, the warder of the gods, seated above the golden clouds and crests of Olympus, dared not relax the decrees of destiny.

Yet, for high-coifed Helen's sake, it was fated, in the end, that the flame of blazing fire should destroy the spacious city of Troy; but, when they had laid in the sore-lamented tomb the brave body of the son of Pêleus, messengers went over the sea-wave and returned again, bringing with them from Scyros the mighty Neoptolemus, who sacked the city of Ilium.

But, thereafter, he lived not to see his kind mother, nor his horses in the fields of his father, while he marshalled the bronze-armed host of the Myrmidons. Nigh indeed to mount Tomarus, he reached the Molossian land, but he escaped not the ken of the winds, nor of the Far-darter with his spacious quiver; for the god had sworn that he who slew the aged Priam, when he sprang upon the altar of the court, should never be welcomed by his home, nor attain to life's old age. But while he was contending with the attendants over the customary dues, the god slew him in his own precinct beside the broad centre of the earth.

Cry now! Oh cry! Now for the full measure of your paeans! Cry, O ye youths!

An isle of glorious name, thou reignest in the Dorian sea, O brightly beaming star of Hellenic Zeus! For we shall lay thee to rest, Aegina, not without banquet of paeans; but thou shalt receive our surging songs, and shalt tell whence thou didst receive the god that

ruleth thy ships, and thy care for the right of the stranger.

Verily he that bringeth all things to pass, whether this or that, even the far-seeing son of Cronus, placed thy happiness in thy hand, and, beside the waters of the Asôpus, he once carried off from the portal the deep-breasted maiden, Aegina. Then did the golden tresses of the mist hide the overshadowed ridge of your land, that so, on the couch immortal...

... boundless merits...

7. PRAYER TO MNEMOSYNE

But I pray to Mnemosyne, the fair-robed child of Uranus, and to her daughters, to grant me a ready resource; for the minds of men are blind, whosoever, without the maids of Helicon, seeketh the steep path of them that walked it by their wisdom.

To me have they handed on this immortal task.

8. FOR THE THEBANS

(Seeing Paris) hasting forth, at once Cassandra's most holy inspired heart cried aloud with grievous moanings and made utterance on this wise: —

“O infinite, O far-seeing son of Cronus, surely now shalt thou fulfil the doom that was destined long ago, when Hecuba told the Trojans the vision which she saw, when she carried this man in her womb. She deemed that she bare a fiery hundred-handed Fury, who with his stem strength hurled all Ilium to the ground; and she told the marvel of her slumber. But her forethought was unavailing.

9. FOR THE THEBANS

the mythological history of Thebes, and it may be suspected that this ordinary mythological matter was written first, and the passage on the eclipse prefixed by the poet at the last moment, in his desire to take note of the extraordinary event which had just happened. It is difficult to imagine Pindar beginning by writing the impressive passage on the eclipse, and then going on with the commonplace mythology of Melia.

Beam of the sun! O thou that seest afar, what wilt thou be devising? O mother of mine eyes! O star supreme, reft from us in the daytime! Why hast thou perplexed the power of man and the way of wisdom, by rushing forth on a darksome track?

Art thou bringing on us some new and strange disaster? Yet, by Zeus, I implore thee, thou swift driver divine of steeds! do thou, O queen! change this world wide portent into some painless blessing for Thebes...

[Is it because, in thine anger at the presumptuous sons of mortals, thou art unwilling utterly to blot out the pure light of life?]

But art thou bringing a sign of some war, or wasting of produce, or an unspeakably violent snow-storm, or fatal faction, or again, some overflowing of the sea on the plain, or frost to bind the earth, or

heat of the south-wind streaming with raging rain? Or wilt thou, by deluging the land, cause the race of men to begin anew? I in no wise lament whate'er I shall suffer with all the rest.

By some might divine have I been prompted, hard by the immortal couch of Melia, to compose, for your sake, a noble strain with my flute, and with my fancy. I pray to thee, O Far-darter, while I devote to the Muses' arts thine oracular shrine, Apollo; there it was that Melia, the daughter of Ocean, wedded to thy couch, O Pythian god, bare mighty Tênerus, the chosen interpreter of thy decrees. Thou, O father with the unshorn locks, didst entrust to him the host of Cadmus and the city of Zêthus, by reason of his prudent courage. For the Sea-god, who wieldeth the trident, honoured him above all mortals; and he hasted to the region of Eurîpus...

DITHYRAMBS

by Lasus of Hermione, by Simonides and Pratinas, by Apollodorus and Agathocles, and their pupil, Pindar; the middle dithyramb (475-400 b c.), by Melanippides, Bacchylides, and others. Among its early homes were Naxos, Corinth, and Thebes.

Canst thou by searching find out God?

Why dost thou deem that to be wisdom, in which one man in small measure excelleth another? For man is not able with his human mind to search out the counsels of the gods, but he was born of a mortal mother.

FOR THE ATHENIANS

of spring. The festival included dithyrambic contests between choruses of fifty members each.

Haste to the dance and send your glorious favour, ye Olympian gods, who, in holy Athens, are marching to the densely crowded incense-breathing centre of the city, and to its richly adorned and glorious mart, there to receive garlands bound with violets, and songs culled in the spring-time. And look upon me, who, with joyance of songs, am once more sped by Zeus into the presence of the ivy-crowned god, whom we mortals call Bromius and Eriboas, to celebrate the progeny of sires supreme and of Cadmean mothers.

Clearly seen are the bright symbols of sacred rites, whensoever, at the opening of the chamber of the purple-robed Hours, the fragrant Spring bringeth the nectar-breathing plants. Then, oh then, are flung on the immortal earth the lovely tresses of violets, and roses are entwined in the hair; then ring the voices of songs to the sound of flutes; then ring the dances in honour of diadem-wreathed Semelê.

The Fame of Athens

Oh! the gleaming, and the violet-crowned, and the sung in story; the
bulwark of Hellas, famous Athens, city divine!

The Battle of Artemisium

There, where the sons of Athens laid the bright foundation of Liberty.

Death for the Father-Land

Harken! O War-shout, daughter of War! prelude of spears! to whom soldiers are sacrificed for their city's sake in the holy sacrifice of death.

Poems, past and present

In olden days, the lay of the dithyramb was wont to wind its straggling length along, and the sibilant *san* was discarded from the lips of men...

For thee, O mighty Mother! are present as preludes the clashing cymbals, and the clappers of ringing rattles, and the torch that blazeth beneath glowing pine-trees.

PROCESSIONAL SONGS

On Delos

Hail, O heaven-built isle, most lovely scion of the children of bright-haired Lêtô, O daughter of the sea, thou unmoved marvel of the spacious earth, by mortal men called Dêlos, but by the blessed gods of Olympus known as the far-seen star of the dark- blue earth...

For aforetime, that isle was tossed on the waves by all manner of whirling winds; but, when Lêtô, the daughter of Coeüs, in the frenzy of her imminent pangs of travail, set foot on her, then it was that four lofty pillars rose from the roots of earth, and on their capitals held up the rock with their adamantine bases. There it was that she gave birth to, and beheld, her blessed offspring.

For the Aeginetans. On the goddess Aphaia

Is there any nobler theme for our commencing or for our closing strains, than to sing the deep-zoned Lêtô, and the goddess that driveth the swift steeds?

MAIDENS' SONGS

Partheneia, adding that even these have a certain nobility and dignity of style. One of the species of the *Partheneion* was the *Daphnephorikon*, an ode sung at a festival celebrated by a procession bearing branches of bay to the temple of Apollo at Thebes or at Delphi. (See below, p. 566.)

From a maiden's song to Pan

O Pan, that rulest over Arcadia, and art the warder of holy shrines...
thou companion of the Great Mother, thou dear delight of the holy
Graces!

Dionysus, the giver of milk

They that dwell near Galaxion in Boeotia became aware of the advent of Dionysus by the abundant supply of milk: —

“For, like fairest water from fountains, even so the milk of the dams began to gush forth from all the flocks; and they hasted, and filled the jars; and not a single wine-skin or jug lingered in their homes, but the wooden pails, and all the jars, were filled.”

Plutarch, *Pyth. Or.* 29, p. 409; quoted without the name of Pindar, to whom it was first ascribed by Schneidewin in 1834.

On Aeoladas I

... that I may fulfil my duties as a prophet-priest. The honours of mortals are diverse, but on every man falleth the burden of envy for his merit; while the head of him that hath nought is hidden in dark silence. In friendly wise would I pray to the children of Cronus that an unbroken prosperity may be decreed for Aeoladas and his race. The days of mortals are deathless, although the body die. Yet he, whose house is not reft of children nor utterly overthrown beneath the stroke of stern necessity, liveth free from toilsome labour; for the time before birth I deem equal to death.

On Aeoladas II

[Hail! O Pierian maiden robed in gold! I speak, now that I have fitly discharged my duty.]

For Loxias hath gladly come to bring unto Thêbê immortal glory.

But quickly girding up my robe, and bearing in my delicate hands a splendid branch of bay, I shall sing the all-glorious home of Aeoladas and of his son Pagôndas, with my maidenly head gay with garlands. To the notes of the lotus-pipe shall I mimic in song a siren-sound of praise, such as husheth the swift blasts of Zephyr; and whenever chill Boreas speedeth on with strength of tempest, and stirreth up the swift rush of the South-wind...

Many are the fair deeds of old that I remember, while I adorn them in song, but the rest are known to Almighty Zeus alone. For myself, maidenly thought and maidenly speech are most meet. Neither for man nor for woman, whose children are dear to me, ought I to forget a fitting strain. As a faithful witness, have I come to the dance, in honour of Agasicles and his noble parents, and also by reason of our friendship. For, of old, as well as now, have they been honoured among their neighbours, both in the famous victories of swift-footed steeds, victories which adorned their locks with garlands on the shores of renowned Onchestus, and by Itonia's glorious fane, and at Pisa...

... to seven-gated Thebes.

A jealous anger at their just ambition provoked a bitter and unrelenting strife; but, giving loyal satisfaction, it ended in friendship.

Son of Damaena! stepping forth with foot well-omened, lead thou the march for me. First on the road shalt thou be followed by thy happy daughter, while she advanceth with her feet beside the leafy branch of bay, she whom her mother, Andaesistrota, hath trained to all manner of skill, gladly linking her with fair handiwork of many a kind.

Let not the twain, when they have seen the nectar from my spring,
stray in their thirst to another stream, — a stream of brine.

DANCE-SONGS

without the cithara. It was not confined to religious subjects, as is clear from some of the following fragments. It is substituted for the encomiastic or epinician ode, in the poem addressed to Hieron. (See further in H. W. Smyth's *Greek Melic Poets*, lxix-lxxv.)

TO HIERON OF SYRACUSE

It is said by the scholiast on the *Ares* of Aristophanes that Hieron had given the mules with which he had won the Pythian victory to his charioteer. Pindar here gives Hieron a hint that the mules were of little use without the chariot.

Mark what I say to thee! O namesake-father of temples divine!
founder of Aetna! for among the Nomad Scythians, one is wandering
all alone, one who hath no wain-borne home; but the pair hath gone
inglorious without a mule-car.

The Sicilian mule-car

From mount Taygetus cometh the Laconian hound, the cleverest creature in chasing the quarry. The goats of Scyros are the best for milk; arms are from Argos; the chariot from Thebes. But it is from fruitful Sicily that you must seek the deftly-wrought mule-car.

A good beginning

When, for any deed, a beginning hath been shown by God, straight indeed is the path for pursuing virtue, and fairer are its issues.

An Eclipse

God can cause unsullied light to spring out of black night. He can also shroud in a dark cloud of gloom the pure light of day.

“Dulce bellum inexpertis.”

To the inexperienced war is pleasant, but he that hath had experience of it, in his heart sorely feareth its approach.

Concord in the State

Let him that giveth tranquillity to the community of citizens, look for the bright light of manly Peace, when from out his heart he hath plucked hateful faction, faction that bringeth poverty, and is an ill nurse of youth.

Heracles and his club

He gave a draught blended with blood; and, wielding his rude club, he inflicted full many a wound, and, lastly, lifting it up, he rent asunder the sturdy flanks, and the marrow was crushed from the bones of the spine.

EULOGIES

ON THERON OF ACRAGAS

... and his ancestors colonised Rhodes, and starting thence, they inhabit a lofty city, where they offer many a gift to the immortals, and where they were followed by a cloud of ever-flowing wealth.

ON ALEXANDER, SON OF AMNXTAS

(Alexander, son of Amyntas, was king of Macedonia in 505-455 B.C. He was compelled to submit to the Persians in 480, but was really a friend of the Greek cause. He is known as “Alexander the Philhellene.” He is here described as the namesake of Alexander (Paris), the son of Priam.)

Namesake of the blessed Trojans, son of brave Amyntas!...

’Tis meet for the good to be hymned with fairest songs... For this is the only tribute that vergeth on the honours due to the immortals; but every noble deed dieth, if suppressed in silence.

FOR XENOPHON OF CORINTH

vow, the following ode was sung in the temple of the goddess, while the hundred women danced to the words of the song. The same Olympic victory was celebrated in the thirteenth Olympian ode.

Guest-loving girls! servants of Suasion in wealthy Corinth! ye that burn the golden tears of fresh frankincense, full often soaring upward in your souls unto Aphrodite, the heavenly mother of Loves! She hath granted you, ye girls, blamelessly to cull on lovely couches the blossom of delicate bloom; for, under force, all things are fair.

Yet I wonder what the lords of the Isthmus will say of my devising such a prelude for a sweet roundelay to be the companion of common women...

We have tested gold with a pure touchstone...

O Queen of Cyprus! a herded troop of a hundred girls hath been brought hither to thy sacred grove by Xenophon in his gladness for the fulfilment of his vows...

ON THEOXENUS OF TENEDOS

with the father of Aristagoras, the counsellor of Tenedos who is the theme of the eleventh Nemean. (Cp. Wilamowitz, *Berlin Akad.* 24 June, 1909, pp. 829-839.)

RIGHT it were, fond heart, to cull love's blossom in due season, in life's prime; but whosoever, when once he hath seen the rays flashing from the eyes of Theoxenus, doth not swell with desire, his black heart, with its frozen flame, hath been forged of adamant or of iron; and, unhonoured of brightly glancing Aphrodîtê, he either toileth over hoarded wealth, or, with a woman's courage, is borne along enslaved to a path that is utterly cold.

But I, for the sake of that Queen of love, like the wax of the holy bees that is melted beneath the heat of the sun, waste away when I look at the young limbs of blooming boys. Thus I ween that even in Tenedos Suasion and Charm dwelt in the soul of the son of Hagêsilas.

Love

May we love, and yield to another's love, in season due. In thy passion for that rite, deem it not, my soul, more important than due measure.

TO HIERON OF SYRACUSE

(The *barbitos*), which, I ween, was first found long ago by Terpander of Lesbos, when, in the banquets of the Lydians, he heard the twanging of the shrill-toned *pectis* sounding in unison with it.

Nor let delight grow dim, while thou livest; know that for man the best of all things are days spent in delight.

TO THRASYBULUS OF ACRAGAS

A song for the end of a feast We may compare this song with a fragment of Bacchylides, translated as follows in Jebb's edition, p. 418:—"As the cups go swiftly round, a sweet subduing power warms the heart.... That power sends a man's thoughts soaring; — straightway he is stripping cities of their diadem of towers, — he dreams that he shall be monarch of the world; — his halls gleam with gold and ivory; — over the sunlit sea his wheat-ships bring wealth untold from Egypt: — such are the raptures of the reveller's soul."

I SEND thee, Thrasybulus, this car of lovely songs, to close thy banquet. At the common board, it may well be a sweet incentive to thy boon companions, and to the wine of Dionysus, and to the cups that came from Athens; what time the wearisome cares of men have vanished from their bosoms, and, on a wide sea of golden wealth, we are all alike voyaging to some visionary shore. He that is penniless is then rich, and even they that are wealthy find their hearts expanding, when they are smitten by the arrows of the vine.

The Delights of Dessert

When the banquet is ceasing, then sweet is dessert, though it follow
the fullest feast.

The Cottabus

... and (may I delight in) the graces of Aphrodisian Loves, that so, drinking deep with Cheimarus, I may fling the cottabus in a contest with Agathônidas.

DIRGES

the progress of the soul through the future ages. After death, all receive their due reward, and the spirits of the just are purified, until they are free from all taint of evil.

Elysium

For them the sun shineth in his strength, in the world below, while here 'tis night; and, in meadows red with roses, the space before their city is shaded by the incense-tree, and is laden with golden fruits...

Some of them delight themselves with horses and with wrestling; others with draughts, and with lyres; while beside them bloometh the fair flower of perfect bliss. And o'er that lovely land fragrance is ever shed, while they mingle all manner of incense with the far-shining fire on the altars of the gods.

From the other side sluggish streams of darksome night belch forth a boundless gloom.

The survival of the soul

... having, by happy fortune, culled the fruit of the rite that releaseth from toil. And, while the body of all men is subject to overmastering death, an image of life remaineth alive, for it alone cometh from the gods. But it sleepeth, while the limbs are active; yet, to them that sleep, in many a dream it giveth presage of a decision of things delightful or doleful.

The spirits of just men made perfect

But, as for those from whom Persephone shall exact the penalty of their pristine woe, in the ninth year she once more restoreth their souls to the upper sun-light; and from these come into being august monarchs, and men who are swift in strength and supreme in wisdom; and, for all future time, men call them sainted heroes.

The happiness of the blessed

The happiness of the blessed is no fugitive.

“Whom universal Nature did lament.”

The stars and the rivers and the waves call thee back.

The Eleusinian Mysteries

Blessed is he who hath seen these things before he goeth beneath the earth; for he understandeth the end of mortal life, and the beginning (of a new life) given of god.

Linus, Hymenaeus, Iâlemus

There are lays of paeans, coming in due season, which belong to the children of Lêtô of the golden distaff. There are other lays, which, from amid the crowns of flourishing ivy, long for the dithyramb of Dionysus; but in another song did three goddesses lull to rest the bodies of their sons.

The first of these sang a dirge over the clear-voiced Linus; and the second lamented with her latest strains Hymenaeus, who was seized by Fate, when first he lay with another in wedlock; while the third sorrowed over Iâlemus, when his strength was stayed by the onset of a raging malady.

But the son of Oeagrus, Orpheus of the golden sword...

FROM ODES OF UNCERTAIN CLASS

Apollo and Heracles

For he honoured thee, O Far-darter, that strikest up the clearly sounding lyres. Remember that he set up an altar in the dells of holy Paros to thee, the king, and to the honoured Father, son of Cronus, on crossing to this side of the Isthmus, when, as a herald, he began to tell of the doom fated for Laomedon. For there was the ancient oracle...

Locrian music

As a rival to the Ionian music, song and harmony with flutes were devised by one of the Locrians, who dwell beside the white-crested hill of Zephyrium, beyond the Ausonian foreland, a gleaming city; and he dedicated it, as a chariot of clear song, as a paeon meet for Apollo and the Muses.

But I, while I hear him playing his few notes, plying as I do a babbling art, vie with his lay, like a dolphin of the sea, whom the lovely sound of flutes thrilled on the waters of the waveless deep.

The Gifts of God

God that doeth all things for mortals, even maketh grace to grow for song.

The Felicity of the gods

But they, set free from sickness and eld and toils, having fled from the deeply sounding ferry of Acheron...

The Muse and the poet

Muse! be thou mine oracle, and I shall be thine interpreter.

“Sweeter than the honey-comb.”

My voice is sweeter than the bee-wrought honeycombs.

Dionysus, the god of trees

May the field of fruit-trees receive increase from gladsome
Dionysus, the pure sunshine of the fruittime.

The poet's prayer

What shall I do to be dear unto thee, O loudly-thundering son of Cronus, and dear unto the Muses, and to be cared for by Jollity? This is my prayer to thee.

Silenus to the Phrygian hero, Olympus

Poor child of a day! you are childishly prating, in boasting to me of money.

Time, the champion of the Just

Time is the best of champions to the just.

The battle between the Centaurs and the Lapithae.

And when the Phêres were aware of the overpowering aroma of honey-sweet wine, anon with their hands they thrust the white milk from the tables, and, drinking, unasked, out of the silver horns, began to wander in mind. But Caeneus, struck by the green fir-trees, cleft the ground with his foot, where he stood, and passed beneath the earth.

The gluttony of Heracles

(narrated by his host, Corônus, son of the Lapith, Caeneus)

Two warm bodies of oxen he set in a circle around the embers, bodies crackling in the fire; and then I noted a noise of flesh and a heavy groaning of bones. There was no long time fitly to distinguish it.

Law, the lord of all

Law, the lord of all, mortals and immortals, carrieth everything with a high hand, justifying the extreme of violence.

This I infer from the labours of Heracles; for he drave to the Cyclopian portals of Eurystheus the kine of Geryon, which he had won neither by prayer nor by price.

The exploits of Peleus

The youth of god-like Peleus shone forth with countless labours. With the son of Alcmêna, first went he to the plain of Troy; and, again, on the quest of the girdles of the Amazon; and, when he had made an end of the famous voyage with Iason, he took Medea in the home of the Colchians.

The birth of Pindar

It was the quadrennial festival (of the Pythian games) with its procession of oxen, when, as a dear infant, I was first cradled in swaddling-clothes.

The praise of Thebes

For sacred songs a foundation of gold hath now been laid. Come! let us now build beauty of words, varied and vocal, thus making Thebes, which is already famous, still more splendid in streets belonging to gods as well as to men.

The patron goddess of Thebes

Thêbê, with the noble chariot, and with the golden tunic, our most hallowed pride!

The poet's pride in his Theban home Verily, as no stranger, nor as ignorant of the Muses, was I reared by famous Thebes.

The praise of Sparta

... Where old men's counsels and young men's spears are matchless, and choral dances also, and the Muse, and the Grace, Aglaïa.

A prayer to Truth

Queen of Truth, who art the beginning of great virtue, keep my good-faith from stumbling against rough falsehood.

The depth of Tartarus

The invisible depth of Tartarus presseth thee down with iron chains
of necessity.

The madding dance divine

Frenzies and shouts of dancers driven wild together with the throng
that toss their heads.

“The madding crowd’s ignoble strife.”

Men who, in the cities, are too eager for ambition, or for faction, that
manifest woe...

Does right fare better than wrong?

Whether the race of men on earth amounteth a loftier tower by justice, or by crooked wiles, my mind is divided in telling clearly.

Hope, the nurse of eld

With him liveth sweet Hope, the nurse of eld, the fosterer of his heart, — Hope, who chiefly ruleth the changeful mind of man.

“The earth is the Lord’s, and the fulness thereof.”

Nothing is to be disparaged, nothing to be made different, of all the boons of the glorious earth, and of the rushing sea.

“Sunt quos curriculo pulverem Olympico collegisse iuvat.”

One man is gladdened by honours and crowns won by wind-swift steeds; other men by living in chambers rich with gold; and there is even one who rejoiceth in safely crossing the wave of the sea in a swift ship.

**Man's mind devoured by gold, which neither moth nor rust
corrupteth**

Gold is a child of Zeus; neither moth nor rust devoureth it; but the mind of man is devoured by this supreme possession.

Labor omnia vincit

The ambitions of youths, if constantly exercised with toil, win glory; and, in time, their deeds are bathed in light, when lifted aloft to the air of heaven.

“Quam scit... exerceat artem.”

The horse is for the chariot; the ox for the plough; while, beside the ship, most swiftly speedeth the dolphin; and, to meet a boar that is meditating murder, you must find a stout-hearted hound.

Rivers “crowned with vocal reeds.”

Thou, the most musical reed, wast aforetime nurtured by the spring of the fair-flowing. Acheloüs, and by the streams of the river Melas.

I shall dance, O Delos, in honour of the unshorn god and Artemis, and in honour of Lêtô... [uttering a tuneful sound. Their praise will be

The Greek Texts



Aegina, one of the Saronic Islands of Greece, 17 miles from Athens. During the Persian invasion of 480 BC, when Pindar was almost forty years old, Thebes was occupied by Xerxes' general, Mardonius. It is believed by some scholars that the poet spent much of this time living on Aegina.

LIST OF GREEK TEXTS



In this section of the eBook, readers can view the original Greek texts of Pindar's works. You may wish to Bookmark this page for future reference.

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INCERTORVM LIBRORVM
ΘΗΒΑΙΟΙΣ
ΘΗΒΑΙΟΙΣ

Αμφίβολη Θραύσμα — Dubious Fragment

ΕΧΕΚΡΑΤΕΙ ΟΡΧΟΜΕΝΙΩΙ

Ολυμπιόνικοι — Olympian Odes

Ι. ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩΙ ΚΕΛΗΤΙ

Α' Ἄριστον μὲν ὕδωρ, ὃ δὲ χρυσὸς αἰθόμενον πῦρ
ἄτε διαπρέπει νυκτὶ μεγάνορος ἔξοχα πλούτου·
εἰ δ' ἄεθλα γαρύνει
ἔλδεται, φίλον ἦτορ,
5 μηκέτ' ἀλίου σκόπει
ἄλλο θαλπνότερον ἐν ἀμέρᾳ φαεννὸν ἄστρον ἐρήμας δι' αἰθέρος,
μηδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν·
ὅθεν ὁ πολύφατος ὕμνος ἀμφιβάλλεται
σοφῶν μητίεσσι, κελαδεῖν
10 Κρόνου παῖδ' ἐς ἀφνεᾶν ἰκομένους
μάκαιραν Ἰέρωνος ἐστίαν,

θεμιστεῖον ὃς ἀμφέπει σκάπτων ἐν πολυμήλῳ
Σικελία δρέπων μὲν κορυφὰς ἀρετῶν ἅπο πασῶν,
ἀγλαΐζεται δὲ καὶ
15 μουσικᾶς ἐν ἁώτῳ,
οἷα παίζομεν φίλαν
ἄνδρες ἀμφὶ θαμὰ τράπεζαν. ἀλλὰ Δωρίαν ἀπὸ φόρμιγγα πασσάλου
λάβμβαν', εἴ τί τοι Πίσας τε καὶ Φερενίκου χάρις
νόον ὑπὸ γλυκυτάταις ἔθηκε φροντίσιν,
20 ὅτε παρ' Ἀλφεῶ σῦτο δέμας
ἀκέννητον ἐν δρόμοισι παρέχων,
κράτει δὲ προσέμειξε δεσπόταν,

Συρακόσιον ἵπποχάρμαν βασιλῆα· λάμπει δέ οἱ κλέος
ἐν εὐάνορι Λυδοῦ Πέλοπος ἀποικία·
25 τοῦ μεγασθενὲς ἐράσσατο Γαῖαόχος
Ποσειδάν, ἐπεὶ νιν καθαροῦ λέβητος ἔξελε Κλωθώ,
ἐλέφαντι φαίδιμον ὦμον κεκαδμένον.
ἦ θαύματα πολλά, καὶ πού τι καὶ βροτῶν
φάτις ὑπὲρ τὸν ἀλαθῆ λόγον
δεδαιδαλμένοι ψεύδεσι ποικίλοις ἐξαπατῶντι μῦθοι.

Β' Χάρις δ', ἅπερ ἅπαντα τεύχει τὰ μείλιχα θνατοῖς,

31 ἐπιφέρουσα τιμὰν καὶ ἄπιστον ἐμήσατο πιστόν
ἔμμεναι τὸ πολλάκις·
ἀμέραι δ' ἐπίλοιποι
μάρτυρες σοφώτατοι.
35 ἔστι δ' ἀνδρὶ φάμεν εἰκοδὸς ἀμφὶ δαιμόνων καλά· μείων γὰρ αἰτία.
υἱὲ Ταντάλου, σὲ δ' ἀντία προτέρων φθέγγομαι,
ὅπότ' ἐκάλεσε πατὴρ τὸν εὐνομώτατον
ἐς ἔρανον φίλαν τε Σίπυλον,
ἀμοιβαῖα θεοῖσι δεῖπνα παρέχων,
40 τότε Ἀγλαοτρίαιναν ἀρπάσαι,

δαμέντα φρένας ἱμέρω, χρυσέαισιν τ' ἀν' ἵπποις
ὑπατον εὐρυτίμου ποτὶ δῶμα Διὸς μεταβᾶσαι·
ἐνθα δευτέρῳ χρόνῳ
ἦλθε καὶ Γανυμήδης
45 Ζηνὶ τωῦτ' ἐπὶ χρέος.
ὥς δ' ἄφαντος ἔπελες, οὐδὲ ματρὶ πολλὰ μαιόμενοι φῶτες ἄγαγον,
ἔννεπε κρυφᾷ τις αὐτίκα φθονερῶν γειτόνων,
ὔδατος ὅτι τε πυρὶ ζέοισαν εἰς ἀκμάν
μαχαίρᾳ τάμον κατὰ μέλη,
50 τραπέζαισιν τ' ἀμφὶ δεύτατα κρεῶν
σέθεν διεδάσαντο καὶ φάγον.

ἐμοὶ δ' ἄπορα γαστρίμαργον μακάρων τιν' εἰπεῖν· ἀφίσταμαι
ἀκέρδεια λέλογχεν θαμινὰ κακαγόρους.
εἰ δὲ δὴ τιν' ἄνδρα θνατὸν Ὀλύμπου σκοποῖ
55 ἐτίμασαν, ἦν Τάνταλος οὗτος· ἀλλὰ γὰρ καταπέψαι
μέγαν ὄλβον οὐκ ἐδυνάσθη, κόρῳ δ' ἔλεν
ἄταν ὑπέροπλον, ἄν τοι πατὴρ ὕπερ
κρέμασε καρτερὸν αὐτῷ λίθον,
τὸν αἰεὶ μενοιῶν κεφαλᾷς βαλεῖν εὐφροσύνας ἀλᾶται.

Γ' ἔχει δ' ἀπάλαμον βίον τοῦτον ἐμπεδόμοχθον
60 μετὰ τριῶν τέταρτον πόνον, ἀθανάτους ὅτι κλέψαις
ἀλίκεσσι συμπόταις
νέκταρ ἀμβροσίαν τε
δῶκεν, οἷσιν ἄφθιτον

θέν νιν. εἰ δὲ θεὸν ἀνὴρ τις ἔλπεταί <τι> λαθέμεν ἔρδων, ἀμαρτάνει.
65 τοῦνεκα {οἱ} προῆκαν υἱὸν ἀθάνατοί <οἱ> πάλιν
μετὰ τὸ ταχύποτμον αὖτις ἀνέρων ἔθνος.
πρὸς εὐάνθεμον δ' ὅτε φυάν
λάχναι νιν μέλαν γένειον ἔρεφον,
ἐτοῖμον ἀνεφρόντισεν γάμον

70 Πισάτα παρὰ πατρὸς εὖδοξον Ἴποδάμειαν
σχεθέμεν. ἐγγὺς {δ'} ἐλθὼν πολιᾶς ἀλὸς οἴος ἐν ὄρφνᾳ
ἄπυνεν βαρύκτυπον
Εὐτρίαιναν· ὁ δ' αὐτῷ
πὰρ ποδὶ σχεδὸν φάνη.
75 τῷ μὲν εἶπε· 'Φίλια δῶρα Κυπρίας ἄγ' εἴ τι, Ποσειδάον, ἐς χάριν
τέλλεται, πέδασον ἔγχος Οἰνομάου χάλκεον,
ἐμὲ δ' ἐπὶ ταχυτάτων πόρευσον ἀρμάτων
ἐς Ἄλιν, κράτει δὲ πέλασον.
ἐπεὶ τρεῖς τε καὶ δέκ' ἄνδρας ὀλέσαις
80 μναστῆρας ἀναβάλλεται γάμον

θυγατρός. ὁ μέγας δὲ κίν δυνος ἄναλκιν οὐ φῶτα λαμβάνει.
θανεῖν δ' οἷσιν ἀνάγκα, τά κέ τις ἀνώνυμον
γῆρας ἐν σκότῳ καθήμενος ἔνιοι μάταν,
ἀπάντων καλῶν ἄμμορος; ἀλλ' ἐμοὶ μὲν οὗτος ἄεθλος
85 ὑποκείσεται· τὸ δὲ πρᾶξιν φίλαν δίδοι.'
ὥς ἔννεπεν· οὐδ' ἀκράντοις ἐφάψατο
ἔπεσι. τὸν μὲν ἀγάλλων θεός
ἔδωκεν δίφρον τε χρύσειον πτεροῖσιν τ' ἀκάμαντας ἵππους.

Δ' ἔλεν δ' Οἰνομάου βίαν παρθένον τε σύνευνον·
ἔτεκε λαγέτας ἕξ ἀρεταῖσι μεμαότας υἱούς.
90 νῦν δ' ἐν αἵμακουρίαις
ἀγλααῖσι μέμικται,
Ἀλφειοῦ πόρῳ κλιθεῖς,
τύμβον ἀμφίπολον ἔχων πολυξενωτάτῳ παρὰ βωμῷ· τὸ δὲ κλέος
τηλόθεν δέδορκε τᾶν Ὀλυμπιάδων ἐν δρόμοις
95 Πέλοπος, ἵνα ταχυτὰς ποδῶν ἐρίζεται
ἀκμαί τ' ἰσχύος θρασύπονοι·

ὁ νικῶν δὲ λοιπὸν ἀμφὶ βίοντον
ἔχει μελιτόεσσαν εὐδίαν

ἀέθλων γ' ἔνεκεν· τὸ δ' αἰεὶ παράμερον ἐσλόν
100 ὕπατον ἔρχεται παντὶ βροτῶν. ἐμὲ δὲ στεφανῶσαι
κεῖνον ἱππῖω νόμῳ
Αἰοληΐδι μολπᾷ
χρή· πέποιθα δὲ ξένον
μὴ τιν' ἀμφοτέρα καλῶν τε ἴδριν ἅμα καὶ δύναμιν κυριώτερον
105 τῶν γε νῦν κλυταῖσι δαιδαλωσέμεν ὕμνων πτυχαῖς.
θεὸς ἐπίτροπος ἐὼν τεαῖσι μῆδεται
ἔχων τοῦτο κᾶδος, Ἰέρων,
μερίμναισιν· εἰ δὲ μὴ ταχὺ λίποι,
ἔτι γλυκυτέραν κεν ἔλπομαι

110 σὺν ἄρματι θεῶ κλείξιν ἐπίκουρον εὐρῶν ὁδὸν λόγων
παρ' εὐδείελον ἐλθὼν Κρόνιον. ἐμοὶ μὲν ὦν
Μοῖσα καρτερώτατον βέλος ἀλκᾷ τρέφει·
ἐν ἄλλοισι δ' ἄλλοι μεγάλοι· τὸ δ' ἔσχατον κορυφοῦται
βασιλεῦσι. μηκέτι πάπταινε πόρσιον.
115 εἴη σέ τε τοῦτον ὕψοῦ χρόνον πατεῖν,
ἐμέ τε τοσσάδε νικαφόροις
ὁμιλεῖν πρόφαντον σοφία καθ' Ἑλλανας ἐόντα παντᾶ.

II. ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩΙ ΑΡΜΑΤΙ

Α' Ἀναξифόρμιγγες ὕμνοι,
τίνα θεόν, τίν' ἦρωα, τίνα δ' ἄνδρα κελαδήσομεν;
ἦτοι Πίσα μὲν Διός· Ὀλυμπιάδα δ' ἔστασεν Ἡρακλῆς
ἀκρόθινα πολέμου·

5 Θήρωνα δὲ τετραορίας ἔνεκα νικαφόρου
γεγωνητέον, ὅπι δίκαιον ξένων, ἔρεισμ' Ἀκράγαντος,
εὐνύμων τε πατέρων ἄωτον ὀρθόπολιν·

καμόντες οἱ πολλὰ θυμῷ
ἱερὸν ἔσχον οἶκημα ποταμοῦ, Σικελίας τ' ἔσαν
10 ὀφθαλμός, αἰὼν δ' ἔφεπε μόρσιμος, ἄγων πλοῦτον ἠδὲ χάριν
γνησίαις ἐπ' ἀρεταῖς.
ἀλλ' ὦ Κρόνιε παῖ Ῥέας, ἔδος Ὀλύμπου νέμων
ἀέθλων τε κορυφὰν πόρον τ' Ἀλφειοῦ, ἱανθεῖς ἀοιδαῖς
εὖφρων ἄρουραν ἔτι πατρίαν σφίσιν κόμισον

15 λοιπῷ γένει. τῶν δὲ πεπραγμένων
ἐν δίκᾳ τε καὶ παρὰ δίκαν ἀποίητον οὐδ' ἄν
Χρόνος ὁ πάντων πατὴρ δύναιτο θέμεν ἔργων τέλος
λάθα δὲ πότμῳ σὺν εὐδαίμονι γένοιτ' ἄν.
ἐσλῶν γὰρ ὑπὸ χαρμάτων πῆμα θνάσκει
20 παλίγκοτον δαμασθέν,

Β' ὅταν θεοῦ Μοῖρα πέμπῃ
ἀνεκὰς ὄλβον ὑψηλόν. ἔπεται δὲ λόγος εὐθρόνοις
Κάδμοιο κούραις, ἔπαθον αἱ μεγάλα· πένθος πίτνει δὲ βαρὺ
κρεσσόνων πρὸς ἀγαθῶν.
25 ζῶει μὲν ἐν Ὀλυμπίοις ἀποθανοῖσα βρόμῳ
κεραυνοῦ τανυέθειρα Σεμέλα, φιλεῖ δέ νιν Παλλὰς αἰεὶ
[φιλέοντι δὲ Μοῖσαι]
καὶ Ζεὺς πατὴρ, μάλα φιλεῖ δὲ παῖς ὁ κισσοφόρος·

λέγοντι δ' ἐν καὶ θαλάσῃ
μετὰ κόραισι Νηρηῆος ἀλίαις βίοτον ἄφθιτον

30 Ἴνοι τετάχθαι τὸν ὅλον ἀμφὶ χρόνον· ἦτοι βροτῶν [γε] κέκριται
πεῖρας οὐ τι θανάτου,
οὐδ' ἡσύχιμον ἀμέραν ὁπότε παῖδ' ἀ[ε]λίου
ἀτειρεῖ σὺν ἀγαθῷ τελευτάσομεν· ῥοαὶ δ' ἄλλοτ' ἄλλαι
εὐθυμῖαν τε μέτα καὶ πόνων ἐς ἀνδρας ἔβαν.

35 οὕτω δὲ Μοῖρ', ἃ τε πατρῷον
τῶνδ' ἔχει τὸν εὖφρονα πότμον, θεόρτῳ σὺν ὄλβῳ
ἐπὶ τι καὶ πῆμ' ἄγει, παλιντράπελον ἄλλῳ χρόνῳ·
ἐξ οὗπερ ἔκτεινε Λᾶον μόριμος υἱός
συναντόμενος, ἐν δὲ Πυθῶνι χρησθέν
40 παλαίφατον τέλεσσεν.

Γ' ἰδοῖσα δ' ὅξει' Ἐρινύς
ἔπεφνέ οἱ σὺν ἀλλαλοφονία γένος ἀρήϊον·
λείφθη δὲ Θέρσανδρος ἐριπέντι Πολυνείκει, νέοις ἐν ἄ[ε]θλοῖς
ἐν μάχαις τε πολέμου
45 τιμώμενος, Ἀδραστιδᾶν θάλος ἀρωγὸν δόμοις·
ὄθεν σπέρματος ἔχοντα ρίζαν πρέπει τὸν Αἰνησιδάμου
ἐγκωμίων τε μελέων λυρᾶν τε τυγχανέμεν.

Ὀλυμπία μὲν γὰρ αὐτός
γέρας ἔδεκτο, Πυθῶνι δ' ὁμόκλαρον ἐς ἀδελφεόν
50 Ἴσθμοι τε κοιναὶ Χάριτες ἄνθεα θεθρίππων δυωδεκαδρόμων
ἄγαγον· τὸ δὲ τυχεῖν
πειρώμενον ἀγωνίας δυσφρονᾶν παραλύει.
ὁ μὰν πλοῦτος ἀρεταῖς δεδαιδαλμένος φέρει τῶν τε καὶ τῶν
καιρὸν βαθεῖαν ὑπέχων μέριμναν ἀγροτέραν,

55 ἀστήρ ἀρίζηλος, ἐτυμώτατον
ἀνδρὶ φέγγος· εἰ δὲ νιν ἔχων τις οἶδεν τὸ μέλλον,
ὅτι θανόντων μὲν ἐνθάδ' αὐτίκ' ἀπάλαμνοι φρένες
ποινας ἔτεισαν· τὰ δ' ἐν τᾷδε Διὸς ἀρχᾷ
ἀλιτρά κατὰ γᾶς δικάζει τις ἐχθρᾷ
60 λόγον φράσαις ἀνάγκη·

Δ' ἴσαις δὲ νύκτεσσιν αἰεῖ,

ἴσαις δ' ἀμέραις ἄλιον ἔχοντες, ἀπονέστερον
ἐσλοὶ δέκονται βίοτον, οὐ χθόνα ταράσσοντες ἐν χερὸς ἀκμᾷ
οὐδὲ πόντιον ὕδωρ

65 κεινὰν παρὰ δίαιταν, ἀλλὰ παρὰ μὲν τιμίοις
θεῶν οἵτινες ἔχαιρον εὐορκίαις ἄδακρυν νέμονται
αἰῶνα, τοὶ δ' ἀπροσόρατον ὀκχέοντι πόνον.

ὅσοι δ' ἐτόλμασαν ἐστρίς
ἐκατέρωθι μείναντες ἀπὸ πάμπαν ἀδίκων ἔχειν
70 ψυχάν, ἔτειλαν Διὸς ὁδὸν παρὰ Κρόνου τύρσιν· ἔνθα μακάρων
νᾶσον ὠκεανίδες
αὔραι περιπνέουσιν· ἄνθεμα δὲ χρυσοῦ φλέγει,
τὰ μὲν χερσόθεν ἀπ' ἀγλαῶν δενδρέων, ὕδωρ δ' ἄλλα φέρβει,
ὄρμοισι τῶν χέρας ἀναπλέκοντι καὶ στεφάνους

75 βουλαῖς ἐν ὀρθαῖσι Ῥαδαμάνθυος,
ὄν πατὴρ ἔχει μέγας ἐτοῖμον αὐτῷ πάρεδρον,
πόσις ὁ πάντων Ῥέας ὑπέρτατον ἐχοίσας θρόνον.
Πηλεὺς τε καὶ Κάδμος ἐν τοῖσιν ἀλέγονται·
Ἀχιλλέα τ' ἔνεικ', ἐπεὶ Ζηνὸς ἦτορ
80 λιταῖς ἔπεισε, μάτηρ·

Ε' ὃς Ἴκτορα σφᾶλε, Τροίας
ἄμαχον ἀστραβῇ κίονα, Κύκνον τε θανάτῳ πόρεν,
Ἀοῦς τε παῖδ' Αἰθίοπα. πολλὰ μοι ὑπ' ἀγκῶνος ὠκέα βέλη
ἐνδον ἐντὶ φαρέτρας
85 φωνάεντα συνετοῖσιν· ἐς δὲ τὸ πᾶν ἐρμανέων
χατίζει. σοφὸς ὁ πολλὰ εἰδὼς φυᾷ· μαθόντες δὲ λάβροι
παγγλωσσίᾳ κόρακες ὥς ἄκραντα γαρυέτων

Διὸς πρὸς ὄρνιχα θεῖον·
ἔπεχε νῦν σκοπῷ τόξον, ἄγε θυμέ· τίνα βάλλομεν
90 ἐκ μαλθακᾶς αὖτε φρενὸς εὐκλέας οἴστους ἰέντες; ἐπὶ τοι
Ἀκράγαντι τανύσαις
αὐδάσομαι ἐνόρκιον λόγον ἀλαθεῖ νόῳ,
τεκεῖν μὴ τιν' ἐκατόν γε ἐτέων πόλιν φίλοις ἄνδρα μᾶλλον
εὐεργέταν πραπίσιν ἀφθονέστερόν τε χέρα

95 Θήρωνος. ἀλλ' αἶνον ἐπέβα κόρος
οὐ δίκᾳ συναντόμενος, ἀλλὰ μάργων ὑπ' ἀνδρῶν,
τὸ λαλαγῆσαι θέλον κρυφὸν τιθέμεν ἐσλῶν καλοῖς
ἔργοις, ἐπεὶ ψάμμος ἀριθμὸν περιπέφευγεν,
καὶ κεῖνος ὅσα χάρματ' ἄλλοις ἔθηκεν,
100 τίς ἂν φράσαι δύναιτο;

III. ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩΙ ΑΡΜΑΤΙ ΕΙΣ ΘΕΟΞΕΝΙΑ

Α' Τυνδαρίδαις τε φιλοξείνοις ἀδεῖν καλλιπλοκάμῳ θ' Ἑλένα
κλεινὰν Ἀκράγαντα γεραίρων εὐχομαι,
Θήρωνος Ὀλυμπιονίκαν ὕμνον ὀρθώσας, ἀκαμαντοπόδων
ἵππων ἄωτον. Μοῖσα δ' οὕτω ποι παρέστα μοι νεοσίγαλον εὐρόντι
τρόπον

5 Δωρίῳ φωνὰν ἐναρμόξαι πεδίλῳ

ἀγλαόκωμον· ἐπεὶ χαίταισι μὲν ζευχθέντες ἔπι στέφανοι
πράσσοντί με τοῦτο θεόδματον χρέος,
φόρμιγγά τε ποικιλόγαρυν καὶ βοὰν αὐλῶν ἐπέων τε θέσιν
Αἰνησιδάμου παιδὶ συμμεῖξαι πρεπόντως, ἃ τε Πίσα με γεγωνεῖν· τᾶς
ἄπο

10 θεόμοροι νίσοντ' ἐπ' ἀνθρώπους αἰοδαί,

ᾧ τινι κραίνων ἐφετμὰς Ἡρακλέος προτέρας
ἀτρεκῆς Ἑλλανοδίκας γλεφάρων Αἰτωλὸς ἀνὴρ ὑψόθεν
ἀμφὶ κόμαισι βάλλῃ γλαυκόχροα κόσμον ἐλαίας, τάν ποτε
Ἴστρου ἀπὸ σκιαρᾶν παγᾶν ἔνεικεν Ἀμφιτρυωνιάδας,
15 μνᾶμα τῶν Οὐλυμπία κάλλιστον ἀέθλων,

Β' δᾶμον Ὑπερβορέων πείσαις Απόλλωνος θεράποντα λόγῳ·
πιστὰ φρονέων Διὸς αἵτει πανδόκῳ
ἄλσει σκιαρὸν τε φύτευμα ξυνὸν ἀνθρώποις στέφανόν τ' ἀρετᾶν.
ἤδη γὰρ αὐτῷ, πατρὶ μὲν βωμῶν ἀγισθέντων, διχόμηνης ὅλον
χρυσάρματος

20 ἐσπέρας ὀφθαλμὸν ἀντέφλεξε Μῆνα,

καὶ μεγάλων ἀέθλων ἀγνὰν κρίσιν καὶ πενταετηρίδ' ἀμᾶ
θῆκε ζαθέοις ἐπὶ κρημνοῖς Ἀλφειοῦ·
ἀλλ' οὐ καλὰ δένδρε' ἔθαλλεν χῶρος ἐν βάσσαις Κρονίου Πέλοπος.
τούτων ἔδοξεν γυμνὸς αὐτῷ κᾶπος ὀξείαις ὑπακουέμεν αὐγαῖς
ἀ[ε]λίου.

25 δὴ τότε' ἐς γαῖαν πορεύεν θυμὸς ὥρμα

Ἰστρίαν νιν· ἔνθα Λατοῦς ἵπποσά θυγάτηρ
δέξατ' ἐλθόντ' Ἀρκαδίας ἀπὸ δειρᾶν καὶ πολυγνάμπτων μυχῶν,
εὗτέ νιν ἀγγελίαις Εὐρυσθέος ἔντυ' ἀνάγκα πατρόθεν
χρυσόκερων ἔλαφον θήλειαν ἄξονθ', ἅν ποτε Ταῦγέτα
30 ἀντιθεῖς Ὀρθωσίας ἔγραψεν ἱεράν.

Γ' τὰν μεθέπων ἶδε καὶ κείναν χθόνα πνοιαῖς ὅπιθεν Βορέα
ψυχροῦ· τόθι δένδρεα θάμβαινε σταθείς.
τῶν νιν γλυκὺς ἵμερος ἔσχεν δωδεκάγναμpton περὶ τέρμα δρόμου
ἵππων φυτεῦσαι. καὶ νυν ἐς ταύταν ἑορτὰν ἵλαος ἀντιθέοισιν νίσεται
35 σὺν βαθυζώνοιο διδύμοις παισὶ Λήδας.

τοῖς γὰρ ἐπέτραπεν Οὐλυμπόνδ' ἰὼν θαητὸν ἀγῶνα νέμειν
ἀνδρῶν τ' ἀρετᾶς πέρι καὶ ῥιμφαρμάτου
διφρηλασίας. ἐμὲ δ' ὦν πα θυμὸς ὀτρύνει φάμεν Ἑμμενίδαις
Θήρωνί τ' ἐλθεῖν κῦδος εὐίππων διδόντων Τυνδαριδᾶν, ὅτι
πλείσταισι βροτῶν
40 ξεινίαις αὐτοὺς ἐποίχονται τραπέζαις,

εὐσεβεῖ γνώμα φυλάσσοντες μακάρων τελετάς.
εἰ δ' ἀριστεύει μὲν ὕδωρ, κτεάνων δὲ χρυσὸς αἰδοιέστατος,
νῦν δὲ πρὸς ἐσχατιὰν Θήρων ἀρεταῖσιν ἰκάνων ἅπτεται
οἴκοθεν Ἡρακλέος σταλᾶν. τὸ πόρσω δ' ἐστὶ σοφοῖς ἄβατον
45 κάσφοις. οὐ νιν διώξω· κεινὸς εἶην.

IV. ΨΑΥΜΙΔΙ ΚΑΜΑΡΙΝΑΙΩΙ

Α' Ἐλατὴρ ὑπέρτατε βροντᾶς ἀκαμαντόποδος Ζεῦ· τεαὶ γὰρ ὦραι
ὑπὸ ποικιλοφόρμιγγος ἀοιδᾶς ἐλισσόμεναί μ' ἔπεμψαν
ὑψηλοτάτων μάρτυρ' ἀέθλων·

ξείνων δ' εὖ πρассόντων

5 ἔσαναν αὐτίκ' ἀγγελίαν ποτὶ γλυκεῖαν ἐσλοί·

ἀλλὰ Κρόνου παῖ, ὃς Αἴτναν ἔχεις

ἵπον ἀνεμόεσσαν ἑκατογκεφάλα Τυφῶνος ὀβρίμου,

Οὐλυμπιονίκαν

δέξαι Χαρίτων θ' ἑκατι τόνδε κῶμον,

10 χροινιώτατον φάος εὐρυσθενέων ἀρετᾶν. Ψαύμιος γὰρ ἵκει
ὀχέων, ὃς ἐλαίᾳ στεφανωθείς Πισάτιδι κῦδος ὄρσαι
σπεύδει Καμαρίνα. θεὸς εὖφρων

εἴη λοιπαῖς εὐχαῖς·

ἐπεὶ νιν αἰνέω, μάλα μὲν τροφαῖς ἐτοῖμον ἵπων,

15 χαίροντά τε ξενίαις πανδόκοις,

καὶ πρὸς Ἡσυχίαν φιλόπολιν καθαρᾷ γνώμα τετραμμένον.

οὐ ψεύδει τέγξω

λόγον· διάπειρά τοι βροτῶν ἔλεγχος·

ἄπερ Κλυμένοιο παῖδα

20 Λαμνιάδων γυναικῶν ἔλυσεν ἐξ ἀτιμίας.

χαλκέοισι δ' ἐν ἔντεσι νικῶν δρόμον

ἔειπεν Ὑψιπυλείᾳ μετὰ στέφανον ἰών·

‘οὗτος ἐγὼ ταχυτάτι·

25 χεῖρες δὲ καὶ ἦτορ ἴσον. φύονται δὲ καὶ νέοις

ἐν ἀνδράσιν πολιαί

θαμάκι παρὰ τὸν ἀλικίας ἑοικότα χρόνον.’

V. ΨΑΥΜΙΔΙ ΚΑΜΑΡΙΝΑΙΩΙ ΑΠΗΝΗΗ

Α' Ὑψηλᾶν ἀρετᾶν καὶ στεφάνων ἄωτον γλυκύν
τῶν Οὐλυμπία, Ὡκεανοῦ θυγάτερ, καρδία γελανεῖ
ἀκαμαντόποδός τ' ἀπήνας δέκευ Ψαῦμός τε δῶρα·

ὅς τ' αὖν σὺν πόλιν αὔξων, Καμάρινα, λαοτρόφον,
5 βωμοὺς ἔξ διδύμους ἐγέραρεν ἑορταῖς θεῶν μεγίσταις
ὑπὸ βουθυσίαις ἀέθλων τε πεμπαμέροις ἀμίλλαις,

ἵπποις ἡμιόνοις τε μοναμπυκία τε. τὴν δὲ κῦδος ἄβρὸν
νικάσας ἀνέθηκε, καὶ ὃν πατέρ' Ἄκρων' ἐκάρυξε καὶ τὰν νέοικον
ἔδραν.

Β' ἵκων δ' Οἰνομάου καὶ Πέλοπος παρ' εὐηράτων
10 σταθμῶν, ὃ πολιάοχε Παλλάς, αἰεῖδει μὲν ἄλσος ἀγνόν
τὸ τεὸν ποταμόν τε Ὡανον ἐγχωρίαν τε λίμναν

καὶ σεμνοὺς ὀχετούς, Ἴππαρις οἷσιν ἄρδει στρατόν,
κολλᾷ τε σταδίων θαλάμων ταχέως ὑψίγυιον ἄλσος,
ὑπ' ἀμαχανίας ἄγων ἐς φάος τόνδε δᾶμον ἀστῶν·

15 αἰεὶ δ' ἄμφ' ἀρεταῖσι πόνος δαπάνα τε μάρναται πρὸς ἔργον
κινδύνῳ κεκαλυμμένον· εὖ δὲ τυχόντες σοφοὶ καὶ πολίταις ἔδοξαν
ἔμμεν.

Γ' Σωτήρ ὑψινεφὲς Ζεῦ, Κρόνιόν τε ναίων λόφον
τιμῶν τ' Ἀλφεὸν εὐρὺ ρέοντα Ἰδαῖόν τε σεμνὸν ἄντρον,
ἱκέτας σέθεν ἔρχομαι Λυδίοις ἀπύων ἐν αὐλοῖς,

20 αἰτήσων πόλιν εὐανορίαῖσι τάνδε κλυταῖς
δαιδάλλειν, σέ τ', Ὀλυμπιόνικε, Ποσειδανίοισιν ἵπποις
ἐπιτερπόμενον φέρειν γῆρας· εὐθυμον ἐς τελευτάν

υἱῶν, Ψαῦμι, παρισταμένων. ὑγίεντα δ' εἴ τις ὄλβον ἄρδει,
ἐξαρκέων κτεάτεσσι καὶ εὐλογίαν προστιθείς, μὴ ματεύσῃ θεὸς
γενέσθαι.

VI. ΑΓΗΣΙΑΙ ΣΥΡΑΚΟΣΙΩΙ ΑΠΗΝΗΗ

Α' Χρυσέας ὑποστάσαντες εὐτειχεῖ προθύρῳ θαλάμου
κίονας ὥς ὅτε θαητὸν μέγαρον
πάζομεν· ἀρχομένου δ' ἔργου πρόσωπον
χρῆ θέμεν τηλαυγές. εἰ δ' εἴη μὲν Ὀλυμπιονίκας,
5 βωμῷ τε μαντείῳ ταμίας Διὸς ἐν Πίσσῃ,
συνοικιστὴρ τε τᾶν κλεινᾶν Συρακοσσᾶν, τίνα κεν φύγοι ὕμνον
κεῖνος ἀνὴρ, ἐπικύρσαις ἀφθόνων ἀστῶν ἐν ἡμερταῖς ἀοιδαῖς;

ἴστω γὰρ ἐν τούτῳ πεδίλῳ δαιμόνιον πόδ' ἔχων
Σωστράτου υἱός. ἀκίνδυνοι δ' ἀρεταί
10 οὔτε παρ' ἀνδράσιν οὔτ' ἐν ναυσὶ κοίλαις
τίμαι· πολλοὶ δὲ μέμνανται, καλὸν εἶ τι ποναθῆῃ.
Ἀγησία, τιν' δ' αἶνος ἐτοῖμος, ὃν ἐνδίκας
ἀπὸ γλώσσας Ἄδραστος μάντιν Οἰκλείδαν ποτ' ἐς Ἀμφιάρηον
φθέγγεσθαι, ἐπεὶ κατὰ γαῖ' αὐτόν τέ νιν καὶ φαιδίμας ἵππους ἔμαρψεν.

15 ἐπτα δ' ἔπειτα πυρᾶν νεκροῖς τελεσθέντων Ταλαϊονίδας
εἶπεν ἐν Θήβαισι τοιοῦτόν τι ἔπος· 'Ποθέω στρατιᾶς ὀφθαλμὸν ἐμᾶς
ἀμφοτέρων μάντιν τ' ἀγαθὸν καὶ δουρὶ μάρνασθαι.' τὸ καὶ
ἀνδρὶ κώμου δεσπότη πάρεστι Συρακοσίῳ.
οὔτε δύσηρις ἐὼν οὔτ' ὦν φιλόνικος ἄγαν,
20 καὶ μέγαν ὄρκον ὁμόσσαις τοῦτό γέ οἱ σαφέως
μαρτυρήσω· μελίφθογγοι δ' ἐπιτρέψοντι Μοῖσαι.

Β' ὦ Φίντις, ἀλλὰ ζεῦξον ἤδη μοι σθένος ἡμιόνων,
ᾗ τάχος, ὅφρα κελεύθῳ τ' ἐν καθαρά
βάσομεν ὄκχον, ἵκωμαί τε πρὸς ἀνδρῶν
25 καὶ γένος· κεῖναι γὰρ ἐξ ἀλλᾶν ὁδὸν ἀγεμονεῦσαι
ταύταν ἐπίστανται, στεφάνους ἐν Ὀλυμπίᾳ
ἐπεὶ δέξαντο· χρῆ τοίνυν πύλας ὕμνων ἀναπιτνάμεν αὐταῖς·
πρὸς Πιτάναν δὲ παρ' Εὐρώτα πόρον δεῖ σάμερον ἐλθεῖν ἐν ὥρᾳ·

ἅ τοι Ποσειδάωνι μιχθεῖσα Κρονίῳ λέγεται
30 παῖδα ἰόπλοκον Εὐάδναν τεκέμεν.

κρύψε δὲ παρθενίαν ὠδῖνα κόλποις·
κυρίῳ δ' ἐν μηνὶ πέμποισ' ἀμφιπόλους ἐκέλευσεν
ἥρωϊ πορσαίνειν δόμεν Εἰλατίδα βρέφος,
ὅς ἀνδρῶν Ἀρκάδων ἄνασσε Φαισάνα, λάχε τ' Ἀλφεὸν οἰκεῖν·
35 ἐνθα τραφεῖς ὑπ' Ἀπόλλωνι γλυκείας πρῶτον ἔψαυσ'
Ἀφροδίτας.

οὐδ' ἔλαθ' Αἴπυτον ἐν παντὶ χρόνῳ κλέπτουσα θεοῖο γόνον.
ἀλλ' ὁ μὲν Πυθῶνάδ', ἐν θυμῷ πιέσαις χόλον οὐ φατὸν ὀξεῖα
μελέτα,
ῥ' ἔχετ' ἰὼν μαντευσόμενος ταύτας περ' ἀτλάτου πάθας.
ἀ δὲ φοινικόκροκον ζῶναν καταθηκαμένα
40 κάλπιδά τ' ἀργυρέαν λόχμας ὑπὸ κυανέας
τίκτε θεόφρονα κοῦρον. τᾷ μὲν ὁ χρυσοκόμας
πραύμητίν τ' Ἐλείθυιαν παρέστας' ἐν τε Μοίρας·

Γ' ἦλθεν δ' ὑπὸ σπλάγχχων ὑπ' ὠδίνεσσ' ἐραταῖς Ἴαμος
ἐς φάος αὐτίκα. τὸν μὲν κνιζομένα
45 λείπε χαμαί· δύο δὲ γλαυκῶπες αὐτόν
δαιμόνων βουλαῖσιν ἐθρέψαντο δράκοντες ἀμεμφεῖ
ἰῶ μελισσᾶν καδόμενοι. βασιλεὺς δ' ἐπεὶ
πετραέσσας ἐλαύνων ἵκετ' ἐκ Πυθῶνος, ἅπαντας ἐν οἴκῳ
εἶρετο παῖδα, τὸν Εὐάδνα τέκοι· Φοίβου γὰρ αὐτὸν φᾶ γεγάκειν

50 πατρός, περὶ θνατῶν δ' ἔσεσθαι μάντιν ἐπιχθονίοις
ἔξοχον, οὐδέ ποτ' ἐκλείψειν γενεάν.
ὥς ἄρα μάνυε. τοῖ δ' οὔτ' ὦν ἀκοῦσαι
οὔτ' ἰδεῖν εὔχοντο πεμπταῖον γεγενημένον. ἀλλ' ἐν
κέκρυπτο γὰρ σχοίνῳ βατιᾷ τ' ἐν ἀπειρίτῳ,
55 ἰὼν ξανθαῖσι καὶ παμπορφύροις ἀκτῖσι βεβρεγμένος ἄβρὸν
σῶμα· τὸ καὶ κατεφάμιξεν καλεῖσθαι νιν χρόνῳ σύμπαντι μάτηρ

τοῦτ' ὄνυμ' ἀθάνατον. τερπνᾶς δ' ἐπεὶ χρυσοστεφάνοιο λάβεν
καρπὸν Ἥβας, Ἀλφεῷ μέσσω καταβαῖς ἐκάλεσσε Ποσειδᾶν·
εὐρυβίαν,
ὄν πρόγονον, καὶ τοξοφόρον Δάλου θεοδμάτας σκοπόν,
60 αἰτέων λαοτρόφον τιμάν τιν' ἑᾷ κεφαλαῖ,

νυκτὸς ὑπαίθριος. ἀντεφθέγξατο δ' ἄρτιεπής
πατρία ὄσσα, μετάλλασέν τέ νιν. 'Ὅρσο, τέκνον,
δεῦρο πάγκοινον ἐς χώραν ἵμεν φάμας ὀπισθεν.'

Δ' ἴκοντο δ' ὑψηλοῖο πέτραν ἀλίβατον Κρονίου
65 ἔνθα οἱ ὥπασε θησαυρὸν δίδυμον
μαντοσύνας, τόκα μὲν φωνὰν ἀκούειν
ψευδέων ἄγνωτον, εὖτ' ἂν δὲ θρασυμάχανος ἐλθὼν
Ἥρακλῆς, σεμνὸν θάλος Ἀλκαῖδ' ἄν, πατρί
ἐορτάν τε κτίση πλειστόμβροτον τεθμὸν τε μέγιστον ἀέθλων,
70 Ζηνὸς ἐπ' ἀκροτάτῳ βωμῷ τότε αὖ χρηστήριον θέσθαι κέλευσεν.

ἐξ οὗ πολὺ κλειτὸν καθ' Ἑλλανας γένος Ἰαμιδ' ἄν·
ὄλβος ἅμ' ἔσπετο· τιμῶντες δ' ἀρετάς
ἐς φανεράν ὁδὸν ἔρχονται· τεκμαίρει
χρῆμ' ἕκαστον· μῶμος ἐξ ἄλλων κρέμαται φθονεόντων
75 τοῖς, οἷς ποτε πρώτοις περὶ δωδέκατον δρόμον
ἐλαινόντεσσιν αἰδοῖα ποτιστάξῃ Χάρις εὐκλέα μορφάν.
εἰ δ' ἐτύμως ὑπὸ Κυλλάνας ὄρος, Ἀγησία, μάτρωες ἄνδρες

ναιετάοντες ἐδώρησαν θεῶν κάρυκα λιταῖς θυσίαις
πολλὰ δὴ πολλαῖσιν Ἑρμᾶν εὖσεβέως, ὃς ἀγῶνας ἔχει μοῖραν τ'
ἀέθλων,
80 Ἀρκαδίαν τ' εὐάνορα τιμᾶ· κεῖνος, ὃ παῖ Σωστράτου,
σὺν βαρυγδοῦπῳ πατρὶ κραίνει σέθεν εὐτυχίαν.
δόξαν ἔχω τιν' ἐπὶ γλώσσῃ λιγυρᾷς ἀκόνας,
ἅ μ' ἐθέλοντα προσέρπει καλλιρόαισι πνοαῖς.
ματρομάτωρ ἐμὰ Στυμφαλὶς, εὐανθὴς Μετώπα,

Ε' πλάξιππον ἃ Θήβαν ἔτικτεν, τᾷς ἐρατεινὸν ὕδωρ
86 πίομαι, ἀνδράσιν αἰχματαῖσι πλέκων
ποικίλον ὕμνον. ὄτρυνον νῦν ἐταίρους,
Αἰνέα, πρῶτον μὲν Ἥραν Παρθενίαν κελαδῆσαι,
γινῶναι τ' ἔπειτ', ἀρχαῖον ὄνειδος ἀλαθέσιν
90 λόγοις εἰ φεύγομεν, Βοιωτίαν ὕν. ἐσσι γὰρ ἄγγελος ὀρθός,
ἠυκόμων σκυτάλα Μοισᾶν, γλυκὺς κρατὴρ ἀγαφθέγκτων ἀοιδᾶν·

εἶπον δὲ μεμνᾶσθαι Συρακοσσᾶν τε καὶ Ὀρτυγίας·
τὰν Ἰέρων καθαρῷ σκάπτῳ διέπων,
ἄρτια μηδόμενος, φοινικόπεζαν
95 ἀμφέπει Δάματρα λευκίππου τε θυγατρὸς ἑορτάν
καὶ Ζηνὸς Αἰτναίου κράτος. ἀδύλογοι δέ νιν
λύραι μολπαί τε γινώσκοντι. μὴ θράσσοι χρόνος ὄλβον ἐφέρπων,
σὺν δὲ φιλοφροσύναις εὐηράτοις Ἀγησία δέξαίτο κῶμον

οἴκοθεν οἴκαδ' ἀπὸ Στυμφαλίων τειχέων ποτινισόμενον,
100 ματέρ' εὐμήλοιο λείποντ' Ἀρκαδίας. ἀγαθαὶ δὲ πέλοντ' ἐν
χειμερίᾳ
νυκτὶ θοᾷς ἐκ ναὸς ἀπεσκήμφθαι δύ' ἄγκυραι. θεὸς
τῶνδε κείνων τε κλυτὰν αἴσαν παρέχοι φιλέων.
δέσποτα ποντόμεδον, εὐθὺν δὲ πλόον καμάτων
ἐκτὸς ἔοντα δίδοι, χρυσαλακάτοιο πόσις
105 Ἀμφιτρίτας, ἐμῶν δ' ὕμνων ἄεξ' εὐτερπὲς ἄνθος.

VII. ΔΙΑΓΟΡΑΙ ΡΟΔΙΩΙ ΠΥΚΤΗΙ

Α΄ Φιάλαν ὥς εἴ τις ἀφνειᾷς ἀπὸ χειρὸς ἐλών
ἔνδον ἀμπέλου καχλάζοισαν δρόσῳ
δωρήσεται
νεανία γαμβρῷ προπίνων οἴκοθεν οἴκαδε, πάγχρυσον, κορυφὰν
κτεάνων,

5 συμποσίου τε χάριν κᾶδός τε τιμάσαις <ν>έον, ἐν δὲ φίλων
παρεόντων θῆκε νιν ζαλωτὸν ὁμόφρονος εὐνᾶς·

καὶ ἐγὼ νέκταρ χυτόν, Μοισᾶν δόσιν, ἀ[έ]θλοφόροις
ἀνδράσιν πέμπων, γλυκὺν καρπὸν φρενός,
ἰλάσκομαι,

10 Ὀλυμπία Πυθοῖ τε νικῶντεσσιν· ὁ δ΄ ὄλβιος, ὃν φᾶμαι κατέχωντ΄
ἀγαθαί·

ἄλλοτε δ΄ ἄλλον ἐποπτεύει Χάρις ζωθάλμιος ἀδυμελεῖ
θαμὰ μὲν φόρμιγγι παμφώνοισί τ΄ ἐν ἔντεσιν αὐλῶν.

καὶ νυν ὑπ΄ ἀμφοτέρων σὺν Διαγόρᾳ κατέβαν, τὰν ποντίαν
ὑμένεων, παῖδ΄ Ἀφροδίτας Ἀελίοιό τε νύμφαν, Ῥόδον,
15 εὐθυμάχαν ὄφρα πελώριον ἄνδρα παρ΄ Ἀλφειῷ στεφανωσάμενον
αἰνέσω πυγμαῖς ἅποινα
καὶ παρὰ Κασταλία, πατέρα τε Δαμάγητον ἀδόντα Δίκη,
Ἀσίας εὐρυχόρου τρίπολιν νᾶσον πέλας
ἐμβόλῳ ναίοντας Ἀργεῖα σὺν αἰχμᾷ.

Β΄ ἐθελήσω τοῖσιν ἐξ ἀρχᾶς ἀπὸ Τλαπολέμου

21 ξυνὸν ἀγγέλλων διορθῶσαι λόγον,

Ἥρακλέος

εὐρυσθενεῖ γέννα. τὸ μὲν γὰρ πατρόθεν ἐκ Διὸς εὖχονται· τὸ δ΄

Ἀμυντορίδαι

ματρόθεν Ἀστυδαμείας. ἀμφὶ δ΄ ἀνθρώπων φρασὶν ἀμπλακίαι

25 ἀναρίθμητοι κρέμανται· τοῦτο δ΄ ἀμάχανον εὐρεῖν,

ὅτι νῦν ἐν καὶ τελευτᾷ φέρτατον ἀνδρὶ τυχεῖν.

καὶ γὰρ Ἀλκμήνας κασίγνητον νόθον

σκάπτω θενών

σκληρᾶς ἐλαίας ἔκτανεν Τίρυνθι Λικύμνιον ἐλθόντ' ἐκ θαλάμων
Μιδέας

30 τᾷσδ' ὅτε χθονὸς οἰκιστὴρ χολωθείς, αἱ δὲ φρενῶν ταραχαὶ
παρέπλαγξαν καὶ σοφόν. μαντεύσατο δ' ἐς θεὸν ἐλθών.

τῷ μὲν ὁ χρυσοκόμας εὐώδεις ἐξ ἀδύτου ναῶν πλόον
εἶπε Λερναίας ἀπ' ἀκτᾶς εὐθὺν ἐς ἀμφιθάλασσον νομόν,
ἔνθα ποτὲ βρέχε θεῶν βασιλεὺς ὁ μέγας χρυσέαις νιφάδεσσι πόλιν,

35 ἀνίχ' Ἀφαιστοῦ τέχναισιν

χαλκελάτῳ πελέκει πατέρος Ἀθαναία κορυφὰν κατ' ἄκραν
ἀνορούσαις' ἀλάλαξεν ὑπερμάκει βοᾷ.

Οὐρανὸς δ' ἔφριξε νιν καὶ Γαῖα μάτηρ.

Γ' τότε καὶ φανσίμβροτος δαίμων Ὑπεριονίδας

40 μέλλον ἔντειλεν φυλάξασθαι χρέος

παισὶν φίλοις,

ὥς ἂν θεῶν πρῶτοι κτίσαιεν βωμόν ἐναργέα, καὶ σεμνὰν θυσίαν
θέμενοι

πατρὶ τε θυμὸν ἰάναιεν κόρα τ' ἐγχειβρόμφ. ἐν δ' ἀρετὰν
ἔβαλεν καὶ χάρματ' ἀνθρώποισι προμαθέος αἰδώς·

45 ἐπὶ μὰν βαίνει τι καὶ λάθας ἀτέκμαρτα νέφος,

καὶ παρέλκει πραγμάτων ὀρθὰν ὁδόν

ἔξω φρενῶν.

καὶ τοὶ γὰρ αἰθοίσας ἔχοντες σπέρμ' ἀνέβαν φλογὸς οὔ. τεῦξαν δ'
ἀπύροις ἱεροῖς

ἄλλος ἐν ἀκροπόλει. κείνοισι μὲν ξανθὰν ἀγαγὼν νεφέλαν [Ζεὺς]

50 πολὺν ὅσπερ χρυσόν· αὐτὰ δὲ σφισιν ὥπασε τέχνην

πᾶσαν ἐπιχθονίων Γλαυκῶπις ἀριστοπόνους χερσὶ κρατεῖν.

ἔργα δὲ ζωοῖσιν ἐρπόντεσσι θ' ὁμοῖα κέλευθοι φέρον·

ἦν δὲ κλέος βαθύ. δαέντι δὲ καὶ σοφία μείζων ἄδολος τελέθει.

φαντὶ δ' ἀνθρώπων παλαιαί

55 ῥήσιες, οὐπω, ὅτε χθόνα δατέοντο Ζεὺς τε καὶ ἀθάνατοι,

φανερὰν ἐν πελάγει Ῥόδον ἔμμεν ποντίῳ,

άλμυροῖς δ' ἐν βένθεσιν νᾶσον κεκρύφθαι.

Δ' ἀπεόντος δ' οὔτις ἔνδειξεν λάχος Ἀελίου·
καί ῥά νιν χώρας ἀκλάρωτον λίπον,
60 ἄγνὸν θεόν.

μνασθέντι δὲ Ζεὺς ἄμπαλον μέλλεν θέμεν. ἀλλὰ νιν οὐκ εἴασεν· ἐπεὶ
πολιᾷς
εἶπε τιν' αὐτὸς ὁρᾶν ἔνδον θαλάσσας αὐξομένην πεδόθεν
πολύβοσκον γαῖαν ἀνθρώποισι καὶ εὖφρονα μήλοισι.

ἐκέλευσεν δ' αὐτίκα χρυσάμπτυκα μὲν Λάχεσιν
65 χεῖρας ἀντεῖναι, θεῶν δ' ὄρκον μέγαν
μὴ παρφάμεν,
ἀλλὰ Κρόνου σὺν παιδὶ νεῦσαι, φαεννὸν ἐς αἰθέρα μιν πεμφθεῖσαν
ἐᾷ κεφαλᾷ
ἐξοπίσω γέρας ἔσσεσθαι. τελεύταθεν δὲ λόγων κορυφαί
ἐν ἀλαθείᾳ πετοῖσαι· βλάστε μὲν ἐξ ἁλὸς ὑγρᾷς

70 νᾶσος, ἔχει τέ μιν ὀξειᾶν ὁ γενέθλιος ἀκτίνων πατήρ,
πῦρ πνεόντων ἀρχὸς ἵππων· ἔνθα Ῥόδῳ ποτὲ μιχθεὶς τέκεν
ἐπτὰ σοφώτατα νοήματ' ἐπὶ προτέρων ἀνδρῶν παραδεξαμένους
παῖδας, ὧν εἷς μὲν Κάμιρον
πρεσβύτατόν τε Ἰάλυσον ἔτεκεν Λίνδον τ'· ἀπάτερθε δ' ἔχον
75 διὰ γαῖαν τρίχα δασσάμενοι πατρωῖαν
ἀστέων μοίρας, κέκληνται δέ σφιν ἔδραι.

Ε' τόθι λύτρον συμφορᾷς οἰκτρᾷς γλυκὺ Τλαπολέμῳ
ῖσταται Τιρυνθίων ἀρχαγέτα,
ὥσπερ θεῶ,
80 μῆλων τε κνισάεσσα πομπὰ καὶ κρίσις ἀμφ' ἀέθλοις. τῶν ἄνθεσι
Διαγόρας
ἐστεφανώσατο δῖς, κλεινᾷ τ' ἐν Ἰσθμῷ τετράκις εὐτυχέων,
Νεμέα τ' ἄλλαν ἐπ' ἄλλα, καὶ κρανααῖς ἐν Ἀθάναις.

ὁ τ' ἐν Ἄργει χαλκὸς ἔγνω νιν, τά τ' ἐν Ἀρκαδίᾳ
ἔργα καὶ Θήβαις, ἀγῶνές τ' ἔννομοι
85 Βοιωτίων,
Πέλλανά τ'· Αἰγίνα τε νικῶνθ' ἐξάκις· ἐν Μεγάροισιν τ' οὐχ ἕτερον
λιθίνα

ψᾶφος ἔχει λόγον. ἀλλ' ὦ Ζεῦ πάτερ, νώτοισιν Ἀταβυρίου
μεδέων, τίμα μὲν ὕμνου τεθμὸν Ὀλυμπιονίκαν,

ἄνδρα τε πύξ ἀρετὰν εὐρόντα. δίδοι τέ οἱ αἰδοίαν χάριν
90 καὶ ποτ' ἀστῶν καὶ ποτὶ ξείνων. ἐπεὶ ὕβριος ἐχθρὰν ὁδὸν
εὐθυπορεῖ, σάφα δαεῖς ἅ τε οἱ πατέρων ὀρθαὶ φρένες ἐξ ἀγαθῶν
ἔχρεον. μὴ κρύπτε κοινόν
σπέρμ' ἀπὸ Καλλιάνακτος· Ἑρατιδᾶν τοι σὺν χαρίτεσσιν ἔχει
θαλίας καὶ πόλις· ἐν δὲ μιᾷ μοίρᾳ χρόνου
95 ἄλλοτ' ἄλλοῖαι διαιθύσσοισιν αὖραι.

VIII. ΑΛΚΙΜΕΔΟΝΤΙ (ΑΙΓΙΝΗΤΗ) ΠΑΙΔΙ ΠΑΛΑΙΣΤΗ

Α' Μᾶτερ ὦ χρυσοστεφάνων ἀέθλων, Οὐλυμπία,
δέσποιν' ἀλαθείας, ἵνα μάντιες ἄνδρες
ἐμπύροις τεκμαιρόμενοι παραπειρῶνται Διὸς ἀργικεραύνου,
εἴ τιν' ἔχει λόγον ἀνθρώπων πέρι
5 μαιομένων μεγάλαν
ἀρετὰν θυμῷ λαβεῖν,
τῶν δὲ μόχθων ἀμυνοάν.

ἄνεται δὲ πρὸς χάριν εὐσεβίας ἀνδρῶν λιταῖς·
ἀλλ' ὦ Πίσας εὐδενδρον ἐπ' Ἀλφεῷ ἄλσος,
10 τόνδε κῶμον καὶ στεφαναφορίαν δέξαι. μέγα τοι κλέος αἰεῖ,
ᾧτινι σὸν γέρας ἔσπετ' ἀγλαόν.
ἄλλα δ' ἐπ' ἄλλον ἔβαν
ἀγαθῶν, πολλαὶ δ' ὁδοί
σὺν θεοῖς εὐπραγίας.

15 Τιμόσθενες, ὕμμε δ' ἐκλάρωσεν πότμος
Ζηνὶ γενεθλίῳ· ὃς σὲ μὲν Νεμέα πρόφατον,
Ἀλκιμέδοντα δὲ παρ Κρόνου λόφῳ
θήκεν Ὀλυμπιονίκαν.
ἦν δ' ἐσορᾶν καλός, ἔργῳ τ' οὐ κατὰ εἶδος ἐλέγχων
20 ἐξένεπε κρατέων πάλα δολιχήρετμον Αἰγιναν πάτραν·
ἐνθα σώτεια Διὸς ξενίου
πάρεδρος ἀσκεῖται Θέμις

Β' ἔξοχ' ἀνθρώπων. ὅ τι γὰρ πολὺ καὶ πολλὰ ῥέπη,
ὀρθῶ διακρίναι φρενὶ μὴ παρὰ καιρόν
25 δυσπαλές· τεθμὸς δέ τις ἀθανάτων καὶ τάνδ' ἁλιερκέα χώραν
παντοδαποῖσιν ὑπέστασε ξένοις
κίονα δαιμονίαν
ὁ δ' ἐπαντέλλων χρόνος
τοῦτο πράσσων μὴ κάμοι

30 Δωριεῖ λαῶ ταμειυομένην ἐξ Αἰακοῦ·

τὸν παῖς ὁ Λατοῦς εὐρυμέδων τε Ποσειδάν,
Ἰλίῳ μέλλοντες ἐπὶ στέφανον τεῦξαι, καλέσαντο συνεργόν
τείχεος, ἦν ὅτι νιν πεπρωμένον
ὀρνυμένων πολέμων
35 πτολιπόρθοις ἐν μάχαις
λάβρον ἀμπνεῦσαι καπνόν.

γλαυκοὶ δὲ δράκοντες, ἐπεὶ κτίσθη νέον,
πύργον ἐσαλλόμενοι τρεῖς, οἱ δύο μὲν κάπετον,
αὐθι δ' ἀτυζόμενοι ψυχὰς βάλον,
40 εἷς δ' ἐνόρουσε βοάσαις.
ἔννεπε δ' ἀντίον ὀρμαίνων τέρας εὐθὺς Ἀπόλλων·
‘Πέργαμος ἀμφὶ τεαῖς, ἥρως, χερὸς ἐργασίαις ἀλίσκεται
ὥς ἐμοὶ φάσμα λέγει Κρονίδα
πεμφθὲν βαρυγδούπου Διός·

Γ' οὐκ ἄτερ παίδων σέθεν, ἀλλ' ἅμα πρώτοις ἄρξεται
46 καὶ τερτάτοις'. ὥς ἦρα θεὸς σάφα εἶπαις
Ξάνθον ἥπειγεν καὶ Ἀμαζόνας εὐίππους καὶ ἐς Ἴστρον ἐλαύνων.
Ὅρσοτρίαινα δ' ἐπ' Ἴσθμῳ ποντία
ἄρμα θοὸν τάνυεν,
50 ἀποπέμπων Αἰακόν
δεῦρ' ἂν' ἵπποις χρυσέαις

καὶ Κορίνθου δειράδ' ἐποψόμενος δαιτικλυτάν.
τερπνὸν δ' ἐν ἀνθρώποις ἶσον ἔσσεται οὐδέν.
εἰ δ' ἐγὼ Μελησία ἐξ ἀγενείων κῦδος ἀνέδραμον ὕμνω,
55 μὴ βαλέτω με λίθω τραχεῖ φθόνος·
καὶ Νεμέα γὰρ ὁμῶς
ἐρέω ταύταν χάριν,
τὰν δ' ἔπειτ' ἀνδρῶν μάχας

ἐκ παγκρατίου. τὸ διδάσασθαι δέ τοι
60 εἰδοῖσι ῥάτερον· ἄγνωμον δὲ τὸ μὴ προμαθεῖν·
κουφότεραι γὰρ ἀπειράτων φρένες.
κεῖνα δὲ κεῖνος ἂν εἶποι
ἔργα περαίτερον ἄλλων, τίς τρόπος ἄνδρα προβάσει

ἐξ ἱερῶν ἀέθλων μέλλοντα ποθεινοτάταν δόξαν φέρειν.

65 νῦν μὲν αὐτῷ γέρας Ἀλκιμέδων
νίκαν τριακοστὰν ἐλών·

Δ' ὃς τύχα μὲν δαίμονος, ἀνορέας δ' οὐκ ἀμπλακῶν
ἐν τέτρασιν παίδων ἀπεθήκατο γυίοις
νόστον ἔχθιστον καὶ ἀτιμοτέραν γλῶσσαν καὶ ἐπίκρυφον οἶμον,
70 πατρὶ δὲ πατρὸς ἐνέπνευσεν μένος
γῆραος ἀντίπαλον·
Ἄϊδα τοι λάθεται
ἄρμενα πράξαις ἀνὴρ.

ἀλλ' ἐμὲ χρὴ μναμοσύναν ἀνεγείροντα φράσαι
75 χειρῶν ἄωτον Βλεψιάδαις ἐπίνικον,
ἔκτος οἷς ἤδη στέφανος περίκειται φυλλοφόρων ἀπ' ἀγώνων.
ἔστι δὲ καὶ τι θανόντεσσιν μέρος
κὰν νόμον ἐρδομένων·
κατακρύπτει δ' οὐ κόνις
80 συγγόνων κεδνὰν χάριν.

Ἑρμᾶ δὲ θυγατρὸς ἀκούσαις Ἰφίων
Ἀγγελίας, ἐνέποι κεν Καλλιμάχῳ λιπαρόν
κόσμον Ὀλυμπία, ὃν σφι Ζεὺς γένει
ᾧπασεν. ἐσλὰ δ' ἐπ' ἐσλοῖς
85 ἔργα θέλοι δόμεν, ὀξεΐας δὲ νόσους ἀπαλάλκοι.
εὖχομαι ἀμφὶ καλῶν μοῖρα νέμεσιν διχόβουλον μὴ θέμεν·
ἀλλ' ἀπήμαντον ἄγων βίοτον
αὐτούς τ' ἀέξοι καὶ πόλιν.

ΙΧ. ΕΦΑΡΜΟΣΤΩΙ ΟΠΟΥΝΤΙΩΙ ΠΑΛΑΙΣΤΗΙ

Α' Τὸ μὲν Ἀρχιλόχου μέλος
φωνᾷεν Ὀλυμπία, καλλίνικος ὁ τριπλόος κεχλαδῶς
ἄρκεσε Κρόνιον παρ' ὄχθον ἀγεμονεῦσαι
κωμάζοντι φίλοις Ἐφαρμόστῳ σὺν ἐταίροις·
5 ἀλλὰ νῦν ἐκαταβόλων Μοισᾶν ἀπὸ τόξων
Δία τε φοινικοστερόπαν σεμνόν τ' ἐπίνειμαι
ἀκρωτήριον Ἄλιδος
τοιοῖσδε βέλεσσιν,
τὸ δὴ ποτε Λυδὸς ἥρως Πέλοψ
10 ἐξάρατο κάλλιστον ἔδνον Ἴποδαμείας·

πτερόεντα δ' ἴει γλυκύν
Πυθῶνάδ' ὀϊστόν· οὔτοι χαμαιπετέων λόγων ἐφάψαι,
ἀνδρὸς ἀμφὶ παλαίσμασιν φόρμιγγ' ἐλελίζων
κλεινᾶς ἐξ Ὀπόνεντος· αἰνήσαις ἔκαι υἱόν,
15 ἂν Θέμις θυγάτηρ τέ οἱ σῶτειρα λέλογγεν
μεγαλόδοξος Εὐνομία. θάλλει δ' ἀρεταῖσιν
σόν τε, Κασταλία, πάρα
Ἀλφειοῦ τε ῥέεθρον·
ὄθεν στεφάνων ἄωτοι κλυτὰν
20 Λοκρῶν ἐπαείροντι ματέρ' ἀγλαόδενδρον.

ἐγὼ δέ τοι φίλαν πόλιν
μαλεραῖς ἐπιφλέγων αἰοιδαῖς,
καὶ ἀγάνορος ἵππου
θᾶσσον καὶ ναὸς ὑποπτέρου παντᾶ
25 ἀγγελίαν πέμπω ταύταν, εἰ σὺν τινι μοιριδίῳ παλάμα
ἐξαίρετον Χαρίτων νέμομαι κᾶπον·
κεῖναι γὰρ ὥπασαν τὰ τέρπν'· ἀγαθοὶ δὲ καὶ σοφοὶ κατὰ δαίμον'
ἄνδρες

Β' ἐγένοντ'· ἐπεὶ ἀντίον
30 πῶς ἂν τριόδοντος Ἡρακλέης σκύταλον τίναξε χερσίν,
ἀνίκ' ἀμφὶ Πύλον σταθεὶς ἥρειδε Ποσειδάν,

ἤρειδεν δέ νιν ἀργυρέῳ τόξῳ πολεμίζων
Φοῖβος, οὐδ' Ἀΐδας ἀκινήταν ἔχε ράβδον,
βρότεια σώμαθ' ἃ κατάγει κοῖλαν πρὸς ἄγνιαν
35 θνασκόντων; ἀπό μοι λόγον
τοῦτον, στόμα, ῥῆγον·
ἐπεὶ τό γε λοιδορῆσαι θεοῦς
ἐχθρὰ σοφία, καὶ τὸ καυχᾶσθαι παρὰ καιρόν

μανίαῖσιν ὑποκρέκει.

40 μὴ νῦν λαλάγει τὰ τοιαῦτ'· ἔα πόλεμον μάχαν τε πᾶσαν
χωρὶς ἀθανάτων· φέροις δὲ Πρωτογενείας
ἄστει γλῶσσαν, ἵν' αἰολοβρέντα Διὸς αἶσα
Πύρρα Δευκαλίων τε Παρνασσοῦ καταβάντε
δόμον ἔθεντο πρῶτον, ἅτερ δ' εὐνᾶς ὁμόδαμον
45 κτισσάσθαι λίθινον γόνον·
λαοὶ δ' ὀνύμασθεν.
ἔγειρ' ἐπέων σφιν οἶμον λιγύν,
αἶνει δὲ παλαιὸν μὲν οἶνον, ἄνθεα δ' ὕμνων

νεωτέρων. λέγοντι μάν

50 χθόνα μὲν κατακλύσαι μέλαιναν
ὕδατος σθένος, ἀλλὰ
Ζηνὸς τέχναις ἀνάπωτιν ἐξαίφνας
ἄντλον ἐλεῖν. κείνων δ' ἔσαν χαλκάσπιδες ὑμέτεροι πρόγονοι
55 ἀρχᾶθεν, Ἰαπετιονίδος φύτλας
κοῦροι κορᾶν καὶ φερτάτων Κρονιδᾶν, ἐγχώριοι βασιλῆες αἰεῖ,

Γ' πρὶν Ὀλύμπιος ἀγεμών

θύγατρ' ἀπὸ γᾶς Ἐπειῶν Ὀπόεντος ἀναρπάσας, ἔκαλος
μίχθη Μαιναλῖαισιν ἐν δειραῖς, καὶ ἔνεικεν
60 Λοκρῶ, μὴ καθέλοι νιν αἰὼν πότμον ἐφάψας
ὀρφανὸν γενεᾶς. ἔχεν δὲ σπέρμα μέγιστον
ἄλοχος, εὐφράνθη τε ἰδὼν ἥρως θετὸν υἱόν,
μάτρωος δ' ἐκάλεσσε νιν
ἰσώνυμον ἔμμεν,
65 ὑπέρφατον ἄνδρα μορφᾶ τε καὶ
ἔργοισι. πόλιν δ' ὥπασεν λαόν τε διαιτᾶν.

ἀφίκοντο δέ οἱ ξένοι
ἔκ τ' Ἄργεος ἔκ τε Θηβᾶν, οἱ δ' Ἀρκάδες, οἱ δὲ καὶ Πισᾶται·
υἱὸν δ' Ἄκτορος ἐξόχως τίμασεν ἐποίκων
70 Αἰγίνας τε Μενoitιον. τοῦ παῖς ἅμ' Ἀτρεΐδαις
Τεύθραντος πεδίον μολὼν ἔστα σὺν Ἀχιλλεῖ
μόνος, ὅτ' ἀλκάντας Δαναοὺς τρέψαις ἀλίσαισιν
πρύμναις Τήλεφος ἔμβαλεν·
ὥστ' ἔμφρονι δεῖξαι
75 μαθεῖν Πατρόκλου βιατὰν νόον·
ἐξ οὗ Θέτιος γόνος οὐλίῳ νιν ἐν Ἄρει

παραγορεῖτο μή ποτε
σφετέρως ἄτερθε ταξιούσθαι
δαμασιμβρότου αἰχμᾶς.
80 εἶην εὐρησιεπὴς ἀναγεῖσθαι
πρόσφορος ἐν Μοισᾶν δίφρῳ· τόλμα δὲ καὶ ἀμφιλαφὴς δύναμις
ἔσποιτο. προξενία δ' ἀρετᾶ τ' ἦλθον
τιμᾶρος Ἰσθμίαισι Λαμπρομάχου μίτραις, ὅτ' ἀμφοτέροι κράτησαν

Δ' ἑῶν ἔργον ἂν' ἀμέραν.
86 ἄλλαι δὲ δύο' ἐν Κορίνθου πύλαις ἐγένοντ' ἔπειτα χάρμαι,
ταὶ δὲ καὶ Νεμέας Ἐφαρμόστῳ κατὰ κόλπον·
Ἄργει τ' ἔσχεθε κύδος ἀνδρῶν, παῖς δ' ἐν Ἀθήναις,
οἷον δ' ἐν Μαραθῶνι συλαθεῖς ἀγενείων
90 μένεν ἀγῶνα πρεσβυτέρων ἀμφ' ἀργυρίδεσσιν·
φῶτας δ' ὀξυρεπεῖ δόλω
ἀπτωτὶ δαμάσσαις
διήρχετο κύκλον ὅσσα βοᾷ,
ὥραϊος ἐὼν καὶ καλὸς κάλλιστά τε ῥέξαις.

95 τὰ δὲ Παρρασίῳ στρατῷ
θαυμαστὸς ἐὼν φάνη Ζηνὸς ἀμφὶ πανάγυριν Λυκαίου,
καὶ ψυχρᾶν ὁπότε εὐδιανὸν φάρμακον αὐρᾶν
Πελλᾶνα φέρε· σύνδικος δ' αὐτῷ Ἰολάου
τύμβος ἐνναλία τ' Ἐλευσίς ἀγλαΐαισιν.
100 τὸ δὲ φυᾷ κράτιστον ἅπαν· πολλοὶ δὲ διδασκαῖς
ἀνθρώπων ἀρεταῖς κλέος

ᾠρουσαν ἀρέσθαι·
ἄνευ δὲ θεοῦ, σεσιγαμένον
οὐ σκαιότερον χρῆμ' ἕκαστον· ἐντὶ γὰρ ἄλλαι

105 ὁδῶν ὁδοὶ περαίτεραι,
μία δ' οὐχ ἅπαντας ἅμμε θρέψει
μελέτα· σοφίαι μὲν
αἰπειναί· τοῦτο δὲ προσφέρων ἄ[ε]θλον,
ὄρθιον ᾠρυσαι θαρσέων, τόνδ' ἀνέρα δαιμονία γεγάμεν
110 εὐχαιρα, δεξιόγυιον, ὀρῶντ' ἀλκάν,
Αἴαν, τεόν τ' ἐν δαιτί, Ἰλιάδα, νικῶν ἐπεστεφάνωσε βωμόν.

Χ. ΑΓΗΣΙΔΑΜΩΙ ΛΟΚΡΩΙ ΕΠΙΖΕΦΥΡΙΩΙ ΠΑΙΔΙ ΠΥΚΤΗΙ

Τὸν Ὀλυμπιονίκαν ἀνάγνωτέ μοι
Ἀρχεστράτου παῖδα, πόθι φρενός
ἐμᾶς γέγραπται· γλυκὺ γὰρ αὐτῷ μέλος ὀφείλων ἐπιλέλαθ'· ὦ Μοῖς',
ἀλλὰ σὺ καὶ θυγάτηρ
Ἀλάθεια Διός, ὀρθῇ χερὶ
5 ἐρύκετον ψευδέων
ἐνιπὰν ἀλιτόξενον.

ἕκαθεν γὰρ ἐπελθὼν ὁ μέλλων χρόνος
ἐμὸν καταίσχυνε βαθὺ χρέος.
ὅμως δὲ λῦσαι δυνατὸς ὀξεῖαν ἐπιμομφὰν τόκος· ὁρᾷτ' ὦν νῦν
ψᾶφον ἐλισσομέναν
10 ὅπῃ κῦμα κατακλύσσει ῥέον,
ὅπῃ τε κοινὸν λόγον
φίλαν τείσομεν ἐς χάριν.

νέμει γὰρ Ἀτρέκεια πόλιν Λοκρῶν Ζεφυρίων,
μέλει τέ σφισι Καλλιόπα
15 καὶ χάλκεος Ἄρης. τράπε δὲ Κύκνεια μάχα καὶ ὑπέρβιον
Ἥρακλέα· πύκτας δ' ἐν Ὀλυμπιάδι νικῶν
ἴλα φερέτω χάριν
Ἀγησίδαμος, ὥς
Ἀχιλεῖ Πάτροκλος.
20 θάξαις δέ κε φύντ' ἀρετᾷ ποτί
πελώριον ὀρμάσαι κλέος ἀνὴρ θεοῦ σὺν παλάμαις.

Β' ἄπονον δ' ἔλαβον χάρμα παῦροί τινες,
ἔργων πρὸ πάντων βιότῳ φάος.
ἀγῶνα δ' ἐξαίρετον ἀεῖσαι θέμιτες ὥρσαν Διός, ὃν ἀρχαίῳ σάματι
πᾶρ Πέλοπος
25 βωμῷ ἐξάριθμον ἐκτίσσατο,
ἐπεὶ Ποσειδάνιον
πέφνε Κτέατον ἀμύμονα,

πέφνε δ' Εϋρυτον, ὡς Αὐγέαν λάτριον
ἀέκονθ' ἐκὼν μισθὸν ὑπέρβιον
30 πρᾶσσοιτο, λόχμαιοι δὲ δοκεύσαις ὑπὸ Κλεωνᾶν δάμασε καὶ
κείνους Ἡρακλέης ἐφ' ὁδῷ,
ὅτι πρόσθε ποτὲ Τιρύνθιον
ἔπερσαν αὐτῷ στρατόν
μυχοῖς ἤμενον Ἄλιδος

Μολίονες ὑπερφίαλοι. καὶ μὰν ξεναπάτας
35 Ἐπειῶν βασιλεὺς ὄπιθεν
οὐ πολλὸν ἶδε πατρίδα πολυκτέανον ὑπὸ στερεῷ πυρί
πλαγαῖς τε σιδάρου βαθὺν εἰς ὄχετον ἄτας
ἵζοισαν ἐὰν πόλιν.
νεῖκος δὲ κρεσσόνων
40 ἀποθέσθ' ἄπορον.
καὶ κεῖνος ἀβουλία ὕστατος
ἀλώσιος ἀντάσαις θάνατον αἰπὺν οὐκ ἐξέφυγεν.

Γ' ὁ δ' ἄρ' ἐν Πίσῃ ἔλσαις ὅλον τε στρατόν
λάαν τε πᾶσαν Διὸς ἄλκιμος
45 υἱὸς σταθμᾶτο ζάθεον ἄλσος πατρὶ μεγίστῳ· περὶ δὲ πάξαις Ἄλτιν
μὲν ὄγ' ἐν καθαρῷ
διέκρινε, τὸ δὲ κύκλῳ πέδον
ἔθηκε δόρπου λύσιν,
τιμάσαις πόρον Ἀλφεοῦ

μετὰ δώδεκ' ἀνάκτων θεῶν· καὶ πάγον
50 Κρόνου προσεφθέγγατο· πρόσθε γάρ
νώνυμνος, ἃς Οἰνόμαος ἄρχε, βρέχετο πολλᾷ νιφάδι. ταῦτα δ' ἐν
πρωτογόνῳ τελετᾷ
παρέσταν μὲν ἄρα Μοῖραι σχεδόν
ὅ τ' ἐξελέγχων μόνος
ἀλάθειαν ἐτήτυμον

55 Χρόνος. τὸ δὲ σαφανὲς ἰὼν πόρσω κατέφρασεν,
ὅπῃ τὰν πολέμοιο δόσιν
ἀκρόθινα διελὼν ἔθυε καὶ πενταετηρίδ' ὅπως ἄρα

ἔστασεν ἑορτὰν σὺν Ὀλυμπιάδι πρώτην
νικαφορίαισί τε·
60 τίς δὴ ποταίνιον
ἔλαχε στέφανον
χεῖρεςσι ποσὶν τε καὶ ἄρματι,
ἀγώνιον ἐν δόξᾳ θέμενος εὖχος, ἔργῳ καθελὼν;

Δ' στάδιον μὲν ἀρίστευσεν, εὐθὺν τόνον
65 ποσσὶ τρέχων, παῖς ὁ Λικυμνίου
Οἰωνός· ἵκεν δὲ Μιδέαθεν στρατὸν ἐλαύνων· ὁ δὲ πάλα κυδαίνων
Ἦχεμος Τεγέαν·
Δόρυκλος δ' ἔφερε πυγμαῖς τέλος,
Τίρυνθα ναίων πόλιν·
ἀν' ἵπποισι δὲ τέτρασιν

70 ἀπὸ Μαντινέας Σᾶμος ὠλιροθίου·
ἄκοντι [δὲ] Φράστῳρ ἔλασε σκοπόν·
μᾶκος δὲ Νικεὺς ἔδике πέτρῳ χέρα κυκλώσαις ὑπὲρ πάντων, καὶ
συμμαχία θόρυβον
παραίθυξε μέγαν· ἐν δ' ἔσπερον
ἔφλεξεν εὐώπιδος
75 σελάνας ἐρατὸν φάος.

αἰίδετο δὲ πᾶν τέμενος τερπναῖσι θαλίαις
τὸν ἐγκώμιον ἀμφὶ τρόπον.
ἀρχαῖς δὲ προτέραις ἐπόμενοι καὶ νυν ἐπωνυμίαν χάριν
νίκας ἀγερώχου κελαδησόμεθα βροντάν
80 καὶ πυρπάλαμον βέλος
ὀρσικτύπου Διός,
ἐν ᾧ παντι κράτει
αἰθῶνα κεραυνὸν ἀραρότα·
χλιδῶσα δὲ μολπὰ πρὸς κάλαμον ἀντιτάξει μελέων,

Ε' τὰ παρ' εὐκλείῃ Δίρκᾳ χρόνῳ μὲν φάνεν·
86 ἀλλ' ὅτε παῖς ἐξ ἀλόχου πατρί
ποθεινὸς ἵκοντι νεότατος τὸ πάλιν ἤδη, μάλα δέ οἱ θερμαίνει
φιλότατι νόον·

ἐπεὶ πλοῦτος ὁ λαχὼν ποιμένα
ἐπακτὸν ἀλλότριον
90 θνάσκοντι στυγερώτατος·

καὶ ὅταν καλὰ [μὲν] ἔρξαις ἀοιδᾶς ἄτερ,
Ἀγησίδαμ', εἰς Αἶδα σταθμόν
ἀνὴρ ἵκηται, κενεὰ πνεύσαις ἔπορε μόχθῳ βραχύ τι τερπνόν. τὴν δ'
ἀδυεπὴς τε λύρα
γλυκύς τ' αὐλὸς ἀναπάσσει χάριν·
95 τρέφοντι δ' εὐρὺ κλέος
κόραι Πιερίδες Διός.

ἐγὼ δὲ συνεφαπτόμενος σπουδᾷ, κλυτὸν ἔθνος
Λοκρῶν ἀμφέπεσον, μέλιτι
εὐάνορα πόλιν καταβρέχων· παῖδ' ἐρατὸν <δ'> Ἀρχεστράτου
100 αἴνησα, τὸν εἶδον κρατέοντα χερὸς ἀλκᾷ
βωμὸν παρ' Ὀλύμπιον
κεῖνον κατὰ χρόνον
ιδέα τε καλόν
ᾧρα τε κεκραμένον, ᾧ ποτε
105 ἀναιδέα Γανυμήδει θάνατον ἄλκε σὺν Κυπρογενεῖ.

ΧΙ. ΑΓΗΣΙΔΑΜΩΙ ΛΟΚΡΩΙ ΕΠΙΖΕΦΥΡΙΩΙ ΠΑΙΔΙ ΠΥΚΤΗΙ

Α' Ἔστιν ἀνθρώποις ἀνέμων ὅτε πλείστα
χρησίς· ἔστιν δ' οὐρανίων ὑδάτων,
ὀμβρίων παίδων νεφέλας·
εἰ δὲ σὺν πόνῳ τις εὖ πράσσοι, μελιγάρυες ὕμνοι
5 ὑστέρων ἀρχὰ λόγων
τέλλεται καὶ πιστὸν ὄρκιον μεγάλαις ἀρεταῖς·

ἀφθόνητος δ' αἶνος Ὀλυμπιονίκαις
οὗτος ἄγκειται. τὰ μὲν ἀμετέρα
γλῶσσα ποιμαίνειν ἐθέλει,
10 ἐκ θεοῦ δ' ἀνὴρ σοφαῖς ἀνθεῖ πραπίδεςσιν ὁμοίως.
ἴσθι νῦν, Ἀρχεστράτου
παῖ, τεᾶς, Ἀγησίδαμε, πυγμαχίας ἔνεκεν

κόσμον ἐπὶ στεφάνῳ χρυσέας ἐλαίας
ἀδυμελῇ κελαδήσω,
15 Ζεφυρίων Λοκρῶν γενεὰν ἀλέγων.
ἐνθα συγκωμάζατ'· ἐγγυάσομαι
ὑμῖν, ὦ Μοῖσαι, φυγόξεινον στρατόν
μήτ' ἀπείρατον καλῶν
ἀκρόσοφόν τε καὶ αἰχματὰν ἀφίξεσθαι. τὸ γὰρ ἐμφυὲς οὗτ' αἵθων
ἀλώπηξ
20 οὗτ' ἐρίβρομοι λέοντες διαλλάσσιντο ἦθος.

XII. ΕΡΓΟΤΕΛΕΙ ΙΜΕΡΑΙΩΙ ΔΟΛΙΧΟΔΡΟΜΩΙ

Α' Λίσσομαι, παῖ Ζηνὸς Ἐλευθερίου,
Ἰμέραν εὐρυσθενέ' ἀμφιπόλει, σώτειρα Τύχα.
τὴν γὰρ ἐν πόντῳ κυβερνῶνται θοαί
νᾶες, ἐν χέρσῳ τε λαιψηροὶ πόλεμοι
5 κάγοραὶ βουλαφόροι. αἶ γε μὲν ἀνδρῶν
πόλλ' ἄνω, τὰ δ' αὖ κάτω
ψεύδη μεταμῶνια τάμνοισαι κυλίνδοντ' ἐλπίδες·

σύμβολον δ' οὐ πῶ τις ἐπιχθονίων
πιστὸν ἀμφὶ πράξιος ἐσσομένης εὗρεν θεόθεν,
τῶν δὲ μελλόντων τετύφλωνται φραδαί·
10 πολλὰ δ' ἀνθρώποις παρὰ γνώμαν ἔπεσεν,
ἔμπαλιν μὲν τέρψιος, οἱ δ' ἀνιαραῖς
ἀντικύρσαντες ζάλαις
ἐσλὸν βαθὺ πήματος ἐν μικρῷ πεδάμειψαν χρόνῳ.

υἱὲ Φιλάνορος, ἦτοι καὶ τεὰ κεν
ἐνδομάχας ἅτ' ἀλέκτωρ συγγόνῳ παρ' ἐστία
15 ἀκλεῆς τιμὰ κατεφυλλορόησε(ν) ποδῶν,
εἰ μὴ στάσις ἀντιάνειρα Κνωσίας σ' ἄμερσε πάτρας.
νῦν δ' Ὀλυμπίᾳ στεφανωσάμενος
καὶ δις ἐκ Πυθῶνος Ἰσθμοῖ τ', Ἐργότελες,
θερμὰ Νυμφᾶν λουτρὰ βαστάζεις ὁμιλέων παρ' οἰκείαις ἀρούραις.

XIII. ΞΕΝΟΦΩΝΤΙ ΚΟΡΙΝΘΙΩΙ ΣΤΑΔΙΟΔΡΟΜΩΙ ΚΑΙ ΠΕΝΤΑΘΛΩΙ

Α' Τρισολυμπιονίκαν
ἐπαινέων οἶκον ἡμερον ἀστοῖς,
ξένοισι δὲ θεράποντα, γνώσομαι
τὰν ὀλβίαν Κόρινθον, Ἴσθμίου
5 πρόθυρον Ποτειδᾶνος, ἀγλαόκουρον·
ἐν τᾷ γὰρ Εὐνομία ναίει κασιγνήτα τε, βάθρον πολίων ἀσφαλές,
Δίκα καὶ ὁμότροφος Εἰρήνη, τάμι' ἀνδράσι πλούτου,
χρύσεαι παῖδες εὐβούλου Θέμιτος·

ἐθέλονται δ' ἀλέξειν
10 Ὑβριν, Κόρου ματέρα θρασύμυθον.
ἔχω καλά τε φράσαι, τόλμα τέ μοι
εὐθεῖα γλῶσσαν ὀρνύει λέγειν.
ἄμαχον δὲ κρύψαι τὸ συγγενὲς ἦθος,
ὑμῖν δέ, παῖδες Ἀλάτα, πολλὰ μὲν νικαφόρον ἀγλαίαν ὥπασαν
15 ἄκραις ἀρεταῖς ὑπερελθόντων ἱεροῖς ἐν ἀέθλοις,
πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον

Ὡραι πολυάνθεμοι ἀρχαῖα σοφίσμαθ'. ἅπαν δ' εὐρόντος ἔργον.
ταὶ Διωνύσου πόθεν ἐξέφανε
σὺν βοηλάτα χάριτες διθυράμβῳ;
20 τίς γὰρ ἱππέοις ἐν ἔντεσσιν μέτρα,
ἢ θεῶν ναοῖσιν οἰωνῶν βασιλέα δίδυμον
ἐπέθηκ'; ἐν δὲ Μοῖσ' ἀδύπνοος,
ἐν δ' Ἄρης ἀνθεῖ νέων οὐλίαις αἰχμαῖσιν ἀνδρῶν.

Β' ὕπατ' εὐρὺ ἀνάσσω
25 Ὀλυμπίας, ἀφθόνητος ἔπεσιν
γένοιο χρόνον ἅπαντα, Ζεῦ πάτερ,
καὶ τόνδε λαὸν ἀβλαβῇ νέμων
Ξενοφῶντος εὐθύνε δαίμονος οὔρον·
δέξαι τέ οἱ στεφάνων ἐγκώμιον τεθμόν, τὸν ἄγει πεδίων ἐκ Πίσας,
30 πενταθέλῳ ἅμα σταδίου νικῶν δρόμον· ἀντεβόλησεν

τῶν ἀνὴρ θνατὸς οὕπω τις πρότερον.

δύο δ' αὐτὸν ἔρεψαν
πλόκοι σελίνων ἐν Ἰσθμιάδεσσιν
φανέντα· Νέμεά τ' οὐκ ἀντιζοεῖ·
35 πατρὸς δὲ Θεσσαλοῦ ἐπ' Ἀλφειοῦ
ῥέεθροισιν αἶγλα ποδῶν ἀνάκειται,
Πυθοῖ τ' ἔχει σταδίου τιμὰν διαύλου θ' ἀλίφ' ἀμφ' ἐνί, μηνὸς τέ οἱ
ταῦτοῦ κρاناαῖς ἐν Ἀθάναισι τρία ἔργα ποδαρκῆς
ἀμέρα θῆκε κάλλιστ' ἀμφὶ κόμαις,

40 Ἑλλάτια δ' ἐπτάκις· ἐν δ' ἀμφιάλοισι Ποτειδᾶνος τεθμοῖσιν
Πτοιοδώρῳ σὺν πατρὶ μακρότεραι
Τερψία θ' ἔψοντ' Ἐριτίμῳ τ' αἰοδαί·
ὅσσα τ' ἐν Δελφοῖσιν ἀριστεύσατε,
ἡδὲ χόρτοις ἐν λέοντος, δηρίομαι πολέσιν
45 περὶ πλήθει καλῶν· ὥς μὰν σαφές
οὐκ ἂν εἰδείην λέγειν ποντιᾶν ψάφων ἀριθμόν.

Γ' ἔπεται δ' ἐν ἐκάστῳ
μέτρον· νοῆσαι δὲ καιρὸς ἄριστος.
ἐγὼ δὲ ἴδιος ἐν κοινῷ σταλαῖς
50 μῆτίν τε γαρύων παλαιγόνων
πόλεμόν τ' ἐν ἡρωΐαις ἀρεταῖσιν
οὐ ψεύσομ' ἀμφὶ Κορίνθῳ, Σίσυφον μὲν πυκνότατον παλάμαις ὡς
θεόν,
καὶ τὰν πατρὸς ἀντία Μήδειαν θεμένην γάμον αὐτᾶ,
ναῖ σῴτειραν Ἀργοῖ καὶ προπόλοις·

55 τὰ δὲ καὶ ποτ' ἐν ἀλκᾷ
πρὸ Δαρδάνου τειχέων ἐδόκησαν
ἐπ' ἀμφοτέρα μαχᾶν τάμνειν τέλος,
τοῖ μὲν γένει φίλῳ σὺν Ἀτρέος
Ἑλέναν κομίζοντες, οἱ δ' ἀπὸ πάμπαν
60 εἵργοντες· ἐκ Λυκίας δὲ Γλαῦκον ἐλθόντα τρόμεον Δαναοί. τοῖσι
μὲν
ἐξεύχετ' ἐν ἄστεϊ Πειράνας σφετέρου πατρὸς ἀρχάν

καὶ βαθὺν κλᾶρον ἔμμεν καὶ μέγαρον·

ὃς τὰς ὀφιδέους υἱὸν ποτε Γοργόνης ἦ πόλλ' ἀμφὶ κρουνοῖς
Πάγασον ζευῖται ποθέων ἔπαθεν,
65 πρὶν γέ οἱ χρυσάμπυκα κούρα χαλινόν
Παλλὰς ἦνεγκ', ἐξ ὀνείρου δ' αὐτίκα
ἦν ὕπαρ, φώνασε δ'· 'Εὐδεις Αἰολίδα βασιλεῦ;
ἄγε φίλτρον τόδ' ἵππειον δέκευ,
καὶ Δαμαίῳ νιν θύων ταῦρον ἀργάεντα πατρὶ δεῖξον.'

Δ' κυάναιγες ἐν ὄρφνα
71 κνώσσοντί οἱ παρθένος τόσα εἰπεῖν
ἔδοξεν· ἀνὰ δ' ἔπαλτ' ὀρθῶ ποδί.
παρκεῖμενον δὲ συλλαβὼν τέρας,
ἐπιχώριον μάντιν ἄσμενος εὔρεν,
75 δεῖξεν τε Κοιρανίδα πᾶσαν τελευτὰν πράγματος, ὥς τ' ἀνὰ βωμῶ
θεᾶς
κοιτάξατο νύκτ' ἀπὸ κείνου χρήσιος, ὥς τέ οἱ αὐτὰ
Ζηνὸς ἐγγεικεραύνου παῖς ἔπορεν

δαμασίφρονα χρυσόν.
ἐνυπνίῳ δ' ἧ τάχιστα πιθέσθαι
80 κελήσατό νιν, ὅταν δ' εὐρυσθενεῖ
καρταίποδ' ἀναρύη Γαιαόχῳ,
θέμεν Ἰππία βωμὸν εὐθὺς Ἀθήνα.
τελεῖ δὲ θεῶν δύναμις καὶ τὰν παρ' ὄρκον καὶ παρὰ ἐλπίδα κούφαν
κτίσιν.
ἦτοι καὶ ὁ καρτερὸς ὀρμαίνων ἔλε Βελλεροφόντας,
85 φάρμακον πρᾶτ' εἰνὼν ἀμφὶ γένει,

ἵππον πτερόεντ'· ἀναβαῖς δ' εὐθὺς ἐνόπλια χαλκῳθεὶς ἔπαιζεν.
σὺν δὲ κείνῳ καὶ ποτ' Ἀμαζονίδων
αἰθέρος ψυχρῶν ἀπὸ κόλπων ἐρήμου
τοξόταν βάλλων γυναικεῖον στρατόν
90 καὶ Χίμαιραν πῦρ πνέοισαν καὶ Σολύμους ἔπεφνεν.
διασωπάσομαί οἱ μόρον ἐγώ·
τὸν δ' ἐν Οὐλύμπῳ φάτναι Ζηνὸς ἀρχαῖαι δέκονται.

Ε' ἐμὲ δ' εὐθὺν ἀκόντων
ιέντα ρόμβον παρὰ σκοπὸν οὐ χρή
95 τὰ πολλὰ βέλεα καρτύνειν χεροῖν.
Μοΐσαις γὰρ ἀγλαοθρόνοις ἐκὼν
Ὀλιγαίθιδαισίν τ' ἔβαν ἐπίκουρος.
Ἴσθμοϊ τά τ' ἐν Νεμέᾳ παύρῳ ἔπει θήσω φανέρ' ἀθρό', ἀλαθὴς τέ
μοι
ἔξορκος ἐπέσσεται ἐξηκοντάκι δῆμφοτέρωθεν
100 ἀδύγλωσσος βοὰ κάρυκος ἐσλοῦ.

τὰ δ' Ὀλυμπία αὐτῶν
ἔοικεν ἤδη πάροιθε λελέχθαι·
τά τ' ἐσσόμενα τότε ἄν φαῖην σαφές.
νῦν δ' ἔλπομαι μέν, ἐν θεῷ γε μάν
105 τέλος· εἰ δὲ δαίμων γενέθλιος ἔρποι,
Δι τοῦτ' Ἐνυαλίῳ τ' ἐκδώσομεν πρᾶσσειν. τὰ δ' ὑπ' ὀφρύϊ
Παρνασσία
ἔξ' Ἀργεῖ θ' ὅσσα καὶ ἐν Θήβαις· ὅσα τ' Ἀρκάσι βάσσαις
μαρτυρήσει Λυκαίου βωμὸς ἄναξ·

Πέλλανά τε καὶ Σικυὼν καὶ Μέγαρ' Αἰακιδᾶν τ' εὐερκὲς ἄλσος
110 ἅ τ' Ἐλευσίς καὶ λιπαρὰ Μαραθῶν
ταί θ' ὑπ' Αἵτνας ὑψιλόφου καλλίπλουτοι
πόλιες ἅ τ' Εὐβοία· καὶ πᾶσαν κατά
Ἑλλάδ' εὐρήσεις ἐρευνῶν μάσσον' ἢ ὥς ιδέμεν.
ἄγε κούφοισιν ἔκνευσον ποσίν·
115 Ζεῦ τέλει', αἰδῶ δίδοι καὶ τύχαν τερπνῶν γλυκεῖαν.

XIV. ΑΣΩΠΙΚΩΙ ΟΡΧΟΜΕΝΙΩΙ ΣΤΑΔΙΕΙ

Α' Καφισίων ὑδάτων
λαχοῖσαι αἶτε ναίετε καλλίπωλον ἔδραν,
ὦ λιπαρᾶς ἀοίδιμοι βασιλειαί
Χάριτες Ἐρχομενοῦ, παλαιγόνων Μινυᾶν ἐπίσκοποι,
5 κλυτ', ἐπεὶ εὐχομαι· σὺν γὰρ ὑμῖν τά <τε> τερπνὰ καὶ
τὰ γλυκέ' ἄνεται πάντα βροτοῖς,
εἰ σοφός, εἰ καλός, εἴ τις ἀγλαὸς ἀνὴρ.
οὐδὲ γὰρ θεοὶ σεμνᾶν Χαρίτων ἄτερ
κοιρανέοντι χοροὺς οὔτε δαίτας· ἀλλὰ πάντων ταμίαι
10 ἔργων ἐν οὐρανῷ, χρυσότοξον θέμεναι πάρα
Πύθιον Ἀπόλλωνα θρόνους,
αἰέναον σέβοντι πατρὸς Ὀλυμπίοιο τιμάν.

Β' ὦ πότνι Ἀγλαΐα
φιλησίμολπέ τ' Εὐφροσύνα, θεῶν κρατίστου
15 παῖδες, ἐπακοοῖτε νῦν, Θαλία τε
ἐρασίμολπε, ἰδοῖσα τόνδε κῶμον ἐπ' εὐμενεῖ τύχῃ
κοῦφα βιβῶντα· Λυδῷ γὰρ Ἀσώπιχον ἐν τρόπῳ
ἐν μελέταις τ' αἰείδων ἔμολον,
οὔνεκ' Ὀλυμπιόνικος ἂ Μινύεια
20 σεῦ ἕκατι. μελαντειχέα νῦν δόμον
Φερσεφόνας ἔλθ', Ἀχοῖ, πατρὶ κλυτὰν φέροισ' ἀγγελίαν,
Κλεόδαμον ὄφρ' ἰδοῖς, υἱὸν εἵπης ὅτι οἱ νέαν
κόλποις παρ' εὐδόξοις Πίσας
ἔστεφάνωσε κυδίμων ἀέθλων πτεροῖσι χαίταν.

Πυθιόνικοι — Pythian Odes

Ι. ΙΕΡΩΝΙ ΑΙΤΝΑΙΩΙ ΑΡΜΑΤΙ

Α' Χρυσέα φόρμιγξ, Ἀπόλλωνος καὶ ἰοπλοκάμων
σύνδικον Μοισᾶν κτέανον· τᾷς ἀκούει μὲν βάσις ἀγλαΐας ἀρχά,
πείθονται δ' αἰοδοὶ σάμασιν
ἀγησιχόρων ὅποταν προοιμίων ἀμβολὰς τεύχῃς ἐλελιζόμενα.
5 καὶ τὸν αἰχματὰν κεραυνὸν σβεννύεις
αἰενάου πυρός. εὖδαι δ' ἀνὰ σκάπτῳ Διὸς αἰετός, ὠκεῖαν πτέρυγ'
ἀμφοτέρωθεν χαλάξαις,

ἀρχὸς οἰωνῶν, κελαινῶπιν δ' ἐπὶ οἱ νεφέλαν
ἀγκύλῳ κρατὶ, γλεφάρων ἀδὺ κλαΐθρον, κατέχευας· ὁ δὲ κνώσσων
ὕγρον νῶτον αἰωρεῖ, τεαῖς
10 ῥιπαῖσι κατασχόμενος. καὶ γὰρ βιατὰς Ἄρης, τραχεῖαν ἄνευθε
λιπὼν
ἐγγέων ἀκμάν, ἰαίνει καρδίαν
κώματι, κῆλα δὲ καὶ δαιμόνων θέλγει φρένας ἀμφὶ τε Λατοίδα σοφία
βαθυκόλπων τε Μοισᾶν.

ὅσσα δὲ μὴ πεφίληκε Ζεὺς, ἀτύζονται βοάν
Πιερίδων αἶοντα, γᾶν τε καὶ πόντον κατ' ἀμαιμάκετον,
15 ὅς τ' ἐν αἰνᾷ Ταρτάρῳ κεῖται, θεῶν πολέμιος,
Τυφῶς ἑκατοντακάρανος· τὸν ποτε
Κιλίκιον θρέψεν πολυώνυμον ἄντρον· νῦν γε μάν
ταί θ' ὑπὲρ Κύμας ἀλιερκέες ὄχθαι
Σικελία τ' αὐτοῦ πιέζει στέρνα λαχνάεντα· κίων δ' οὐρανία συνέχει,
20 νιφόρεσς Αἴτνα, πάνετες χιόνος ὀξεῖας τιθήνα·

Β' τᾷς ἐρεύγονται μὲν ἀπλάτου πυρὸς ἀγνόταται
ἐκ μυχῶν παγαί· ποταμοὶ δ' ἀμέραισιν μὲν προχέοντι ῥόον καπνοῦ
αἶθων· ἄλλ' ἐν ὄρφναισιν πέτρας
φοίνισσα κυλινδομένα φλόξ ἐς βαθεῖαν φέρει πόντου πλάκα σὺν
πατάγῳ.

25 κείνο δ' Ἀφαίστοιο κρουνοὺς ἐρπετόν
δεινοτάτους ἀναπέμπει· τέρας μὲν θαυμάσιον προσιδέσθαι, θαῦμα δὲ
καὶ παρεόντων ἀκοῦσαι,

οἶον Αἴτνας ἐν μελαμφύλλοις δέδεταί κορυφαῖς
καὶ πέδῳ, στρωμνὰ δὲ χαράσσοισ' ἅπαν νῶτον ποτικεκλιμένον
κεντεῖ.

εἴη, Ζεῦ, τὴν εἴη ἀνδάνειν,

30 ὃς τοῦτ' ἐφέπεις ὄρος, εὐκάρποιο γαίης μέτωπον, τοῦ μὲν
ἐπωνυμίαν

κλεινὸς οἰκιστὴρ ἐκύδανεν πόλιν

γείτονα, Πυθιάδος δ' ἐν δρόμῳ κάρυξ ἀνέειπέ νιν ἀγγέλλων Ἰέρωνος
ὑπὲρ καλλινίκου

ἄρμασι. ναυσιφορήτοις δ' ἀνδράσι πρῶτα χάρις

ἐς πλόον ἀρχομένοις πομπαῖον ἐλθεῖν οὔρον· εἰκότα γάρ

35 καὶ τελευτᾷ φερτέρου νόστου τυχεῖν, ὁ δὲ λόγος

ταύταις ἐπὶ συντυχίαις δόξαν φέρει

λοιπὸν ἔσσεσθαι στεφάνοισι νῆιν ἵπποις τε κλυτὰν

καὶ σὺν εὐφώνοις θαλίαις ὄνυμασταν.

Λύκιε καὶ Δάλει· ἀνάσσων Φοῖβε Παρνασσοῦ τε κράναν Κασταλίαν
φιλέων,

40 ἐθελήσαις ταῦτα νόφ τιθέμεν εὐανδρόν τε χώραν.

Γ' ἐκ θεῶν γὰρ μαχαναὶ πᾶσαι βροταῖς ἀρεταῖς,

καὶ σοφοὶ καὶ χερσὶ βιαταὶ περίγλωσσοί τ' ἔφυν. ἄνδρα δ' ἐγὼ κεῖνον
αἰνῆσαι μενοινῶν ἔλπομαι

μὴ χαλκοπάραον ἄκονθ' ὥσειτ' ἀγῶνος βαλεῖν ἔξω παλάμα δονέων,

45 μακρὰ δὲ ρίψαις ἀμεύσασθ' ἀντίους.

εἰ γὰρ ὁ πᾶς χρόνος ὄλβον μὲν οὕτω καὶ κτεάνων δόσιν εὐθύνοι,

καμάτων δ' ἐπίλασιν παράσχοι·

ἧ κεν ἀμνάσειεν, οἷαις ἐν πολέμοισι μάχαις

τλάμονι ψυχᾷ παρέμειν', ἀνίχ' εὐρίσκοντο θεῶν παλάμαις τιμάν

οἶαν οὔτις Ἑλλάνων δρέπει

50 πλούτου στεφάνωμ' ἀγέρωχον. νῦν γε μὰν τὰν Φιλοκτῆταο δίκαν
ἐφέπων

ἐστρατεύθη· σὺν δ' ἀνάγκῃ νιν φίλον

καὶ τις ἐὼν μεγάλανωρ ἔσανεν. φαντὶ δὲ Λαμνόθεν ἔλκει τειρόμενον
μεταβάσσοντας ἐλθεῖν

ἥροας ἀντιθέους Ποίαντος υἱὸν τοξόταν·
ὃς Πριάμοιο πόλιν πέρσεν, τελευτάσεν τε πόνους Δαναοῖς,
55 ἀσθενεῖ μὲν χρωτὶ βαίνων, ἀλλὰ μοιρίδιον ἦν.
οὕτω δ' Ἴερωι θεὸς ὀρθωτὴρ πέλοι
τὸν προσέρποντα χρόνον, ὣν ἔραται καιρὸν διδούς.
Μοῖσα, καὶ παρ Δεινομένει κελαδῆσαι
πίθεό μοι ποινὰν τεθρίππων· χάρμα δ' οὐκ ἀλλότριον νικαφορία
πατέρως.
60 ἄγ' ἔπειτ' Αἴτνας βασιλεῖ φίλιον ἐξεύρωμεν ὕμνον·

Δ' τῷ πόλιν κείναν θεοδμάτῳ σὺν ἐλευθερίᾳ
Ὑλλίδος στάθμας Ἴερων ἐν νόμοις ἔκτισσε· θέλοντι δὲ Παμφύλου
καὶ μὰν Ἡρακλειδᾶν ἔκγονοι
ὄχθαις ὕπο Ταυγέτου ναίοντες αἰεὶ μένειν τεθμοῖσιν ἐν Αἰγίμιοι
65 Δωριεῖς. ἔσχον δ' Ἀμύκλας ὄλβιοι
Πινδόθεν ὀρνύμενοι, λευκοπώλων Τυνδαριδᾶν βαθύδοξοι γείτονες,
ὣν κλέος ἀνθησεν αἰχμᾶς.

Ζεῦ τέλει', αἰεὶ δὲ τοιαύταν Ἀμένα παρ' ὕδωρ
αἴσαν ἀστοῖς καὶ βασιλεῦσιν διακρίνειν ἔτυμον λόγον ἀνθρώπων.
σύν τοι τίν κεν ἀγητὴρ ἀνὴρ,
70 υἱὸς τ' ἐπιτελλόμενος, δᾶμον γεραίρων τράποι σύμφωνον ἐς
ἡσυχίαν.
λίσσομαι νεῦσον, Κρονίων, ἡμερον
ὄφρα κατ' οἶκον ὁ Φοῖνιξ ὁ Τυρσανῶν τ' ἀλαλατὸς ἔχη, ναυσίστονον
ὑβριν ἰδὼν τὰν πρὸ Κύμας,

οἷα Συρακοσίων ἀρχῷ δαμασθέντες πάθον,
ὠκυπόρων ἀπὸ ναῶν ὃ σφιν ἐν πόντῳ βάλεθ' ἀλικίαν,
75 Ἑλλάδ' ἐξέλκων βαρείας δουλίας. ἀρέομαι
παρ μὲν Σαλαμῖνος Ἀθαναίων χάριν
μισθόν, ἐν Σπάρτῃ δ' ἀπὸ τᾶν πρὸ Κιθαιρῶνος μαχᾶν,
ταῖσι Μῆδαιοι κάμον ἀγκυλότοξοι,
παρ' αὖ δὲ τὰν εὐυδρον ἀκτὰν Ἰμέρα παίδεσσι ὕμνον Δεινομένεος
τελέσαις,
80 τὸν ἐδέξαντ' ἀμφ' ἀρετᾶ, πολεμίων ἀνδρῶν καμόντων.

Εἴ κAIRON εἰ φθέγξαιΟ, πολλῶν πείρατα συντανύσαις
ἐν βραχεῖ, μείων ἔπεται μῶμος ἀνθρώπων· ἀπὸ γὰρ κόρος ἀμβλύνει
αἰανῆς ταχείας ἐλπίδας,
ἀστῶν δ' ἀκοὰ κρύφιον θυμὸν βαρύνει μάλιστ' ἐσλοῖσιν ἐπ'
ἀλλοτρίοις.

85 ἀλλ' ὅμως, κρέσσον γὰρ οἰκτιρμοῦ φθόνος,
μὴ παρίει καλά. νόμα δικαίῳ πηδαλίῳ στρατόν· ἀψευδεῖ δὲ πρὸς
ἄκμονι χάλκευε γλῶσσαν.

εἴ τι καὶ φλαῦρον παραιθύσσει, μέγα τοι φέρεται,
παρ σέθεν. πολλῶν ταμίας ἐσσί· πολλοὶ μάρτυρες ἀμφοτέροις πιστοί.
εὐανθεῖ δ' ἐν ὀργᾷ παρμένων,
90 εἴπερ τι φιλεῖς ἀκοὰν ἀδεῖαν αἰεὶ κλύειν, μὴ κάμνε λίαν δαπάναις·
ἐξίει δ' ὥσπερ κυβερνάτας ἀνήρ
ἰστῖον ἀνεμόεν. μὴ δολωθῇς, ὦ φίλε, κέρδεσιν εὐτράπλοις·
ὀπιθόμβροτον αὖχημα δόξας

οἷον ἀποικομένων ἀνδρῶν δίαιταν μανύει
καὶ λογίοις καὶ αἰοιδοῖς. οὐ φθίνει Κροίσου φιλόφρων ἀρετά.
95 τὸν δὲ ταύρῳ χαλκῷ καυτῆρα νηλέα νόον
ἐχθρὰ Φάλαριν κατέχει παντῆ φάτις,
οὐδέ νιν φόρμιγγες ὑπωρόφιαι κοινανίαν
μαλθακὰν παίδων ὀάροισι δέκονται.
τὸ δὲ παθεῖν εὖ πρῶτον ἀέθλων· εὖ δ' ἀκούειν δευτέρα μοῖρ'·
ἀμφοτέροισι δ' ἀνήρ
100 ὃς ἂν ἐγκύρσῃ καὶ ἔλῃ, στέφανον ὕψιστον δέδεκται.

II. ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩΙ ΑΡΜΑΤΙ

Α' Μεγαλοπόλεις ὦ Συράκοσαι, βαθυπολέμου
τέμενος Ἄρεος, ἀνδρῶν ἵππων τε σιδαροχαρμῶν δαιμόνιαι τροφοί,
ὑμῖν τόδε τῶν λιπαρῶν ἀπὸ Θηβῶν φέρων
μέλος ἔρχομαι ἀγγελίαν τετραορίας ἐλελίχθονος,
5 εὐάρματος Ἰέρων ἐν ᾧ κρατέων
τηλαυγέσιν ἀνέδησεν Ὀρτυγίαν στεφάνοις,
ποταμίας ἔδος Ἀρτέμιδος, ἧς οὐκ ἄτερ
κείνας ἀγαναῖσιν ἐν χερσὶ ποικιλανίους ἐδάμασσε πάλους.

ἐπὶ γὰρ ἰοχέαιρα παρθένος χερὶ διδύμα
10 ὃ τ' ἐναγώνιος Ἑρμῆς αἰγλάεντα τίθησι κόσμον, ξεστὸν ὅταν
δίφρον
ἐν θ' ἄρματα πεισιχάλινα καταζευγνύη
σθένος ἵπιον, ὀρσοτρίαιναν εὐρυβίαν καλέων θεόν.
ἄλλοις δέ τις ἐτέλεσσεν ἄλλος ἀνὴρ
εὐαχέα βασιλεῦσιν ὕμνον ἄποιν' ἀρετᾶς.
15 κελαδέοντι μὲν ἀμφὶ Κινύραν πολλάκις
φᾶμαι Κυπρίων, τὸν ὃ χρυσοχαῖτα προφρόνως ἐφίλησ' Απόλλων,

ιέρεα κτίλον Ἀφροδίτας· ἄγει δὲ χάρις φίλων ποί τινος ἀντὶ ἔργων
ὀπιζομένα·
σὲ δ', ὦ Δεινομένειε παῖ, Ζεφυρία πρὸ δόμων
Λοκρὶς παρθένος ἀπύει, πολέμιων καμάτων ἐξ ἀμαχάνων
20 διὰ τεῶν δύναμιν δρακεῖσ' ἀσφαλές·
θεῶν δ' ἐφετμαῖς Ἰξίονα φαντὶ ταῦτα βροτοῖς
λέγειν ἐν πτερόεντι τροχῷ
παντῶ κυλινδόμενον·
τὸν εὐεργέταν ἀγαναῖς ἀμοιβαῖς ἐποιχομένους τίνεσθαι.

Β' ἔμαθε δὲ σαφές. εὐμενέσσι γὰρ παρὰ Κρονίδαις
26 γλυκὺν ἐλὼν βίον, μακρὸν οὐχ ὑπέμεινεν ὄλβον, μαινομέναις
φρασίν
Ἦρας ὅτ' ἐράσσατο, τὴν Διὸς εὖναι λάχον
πολυγαθέες· ἀλλὰ νιν ὕβρις εἰς αὐάταν ὑπεράφανον

ᾤρσεν· τάχα δὲ παθὼν ἐοικότ' ἀνὴρ
30 ἐξαίρετον ἔλε μόχθον. αἱ δύο δ' ἀμπλακίαι
φερέποναι τελέθοντι· τὸ μὲν ἦρως ὅτι
ἐμφύλιον αἷμα πρῶτιστος οὐκ ἄτερ τέχνας ἐπέμειξε θνατοῖς,

ὅτι τε μεγαλοκευθέεσσιν ἔν ποτε θαλάμοις
Διὸς ἄκοιτιν ἐπειράτο. χρὴ δὲ κατ' αὐτὸν αἰεὶ παντὸς ὄραν μέτρον.
35 εὐναὶ δὲ παράτροποι ἐς κακότατ' ἀθρόαν
ἔβαλον· ποτὶ καὶ τὸν ἵκοντ'· ἐπεὶ νεφέλα παρελέξατο
ψευδὸς γλυκὺ μεθέπων αἴδρις ἀνὴρ
εἶδος γὰρ ὑπεροχωτάτα πρέπεν Οὐρανιαῖν
θυγατέρι Κρόνου· ἄντε δόλον αὐτῷ θέσαν
40 Ζηνὸς παλάμαι, καλὸν πῆμα. τὸν δὲ τετράκναμον ἔπραξε δεσμόν

ἔδον ὄλεθρον ὄγ'· ἐν δ' ἀφύκτοισι γυιοπέδαις πεσὼν τὰν πολύκοινον
ἀνδέξατ' ἀγγελίαν.

ἄνευ οἱ Χαρίτων τέκεν γόνον ὑπερφίαλον
μόνα καὶ μόνον οὔτ' ἐν ἀνδράσι γερασφόρον οὔτ' ἐν θεῶν νόμοις·
τὸν ὀνύμαζε τράφοισα Κένταυρον, ὅς
45 ἵπποισι Μαγνητίδεσσιν ἐμείγνυτ' ἐν Παλίου
σφυροῖς, ἐκ δ' ἐγένοντο στρατός
θαυμαστός, ἀμφοτέροις
ὁμοῖοι τοκεῦσι, τὰ ματρόθεν μὲν κάτω, τὰ δ' ὑπερθε πατρός.

Γ' θεὸς ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται,
50 θεός, ὃ καὶ πτερόεντ' αἰετὸν κίχε, καὶ θαλασσαῖον παραμείβεται
δελφῖνα, καὶ ὑσιφρόνων τιν' ἔκαμψε βροτῶν,
ἑτέροισι δὲ κῦδος ἀγήραον παρέδωκ'· ἐμὲ δὲ χρεῶν
φεύγειν δάκος ἀδινὸν κακαγοριᾶν.
εἶδον γὰρ ἐκάς ἐὼν τὰ πόλλ' ἐν ἀμαχανίᾳ
55 ψογερόν Ἀρχίλοχον βαρυλόγοις ἔχθεσιν
παινόμενον· τὸ πλουτεῖν δὲ σὺν τύχῃ πότμου σοφίας ἄριστον.

τὸ δὲ σάφα νιν ἔχεις ἐλευθέρῃ φρενὶ πεπαρεῖν,
πρῦτανι κύριε πολλᾶν μὲν εὖστεφάνων ἀγυιᾶν καὶ στρατοῦ. εἰ δέ τις
ἤδη κτεάτεσσί τε καὶ περὶ τιμῇ λέγει
60 ἕτερόν τιν' ἀν' Ἑλλάδα τῶν πάροιθε γενέσθαι ὑπέρτερον,

χαύνα πραπίδι παλαιμονεῖ κενεά.
εὐανθέα δ' ἀναβάσομαι στόλον ἀμφ' ἀρετᾶ
κελαδέων. νεότατι μὲν ἀρήγει θράσος
δεινῶν πολέμων· ὅθεν φαμί καὶ σὲ τὰν ἀπείρονα δόξαν εὐρεῖν,

65 τὰ μὲν ἐν ἵπποσόαισιν ἄνδρεσσι μαρνάμενον, τὰ δ' ἐν
πεζομάχαισι· βουλαὶ δὲ πρεσβύτεραι
ἀκίνδυνον ἐμοὶ ἔπος <σὲ> ποτὶ πάντα λόγον
ἐπαινεῖν παρέχοντι. χαῖρε· τόδε μὲν κατὰ Φοίνισσαν ἐμπολὰν
μέλος ὑπὲρ πολιᾶς ἁλὸς πέμπεται·
τὸ Καστόρειον δ' ἐν Αἰολίδεσσι χορδαῖς θέλων
70 ἄθρησον χάριν ἐπτακτύπου
φόρμιγγος ἀντόμενος.
γένει', οἷος ἐσσί μαθόν. καλὸς τοι πίθων παρὰ παισίν, αἰεὶ

Δ' καλός. ὁ δὲ Ῥαδάμανθυς εὖ πέπραγεν, ὅτι φρενῶν
ἔλαχε καρπὸν ἀμώμητον, οὐδ' ἀπάταισι θυμὸν τέρπεται ἔνδοθεν,
75 οἷα ψιθύρων παλάμαις ἔπετ' αἰεὶ βροτῷ.
ἄμαχον κακὸν ἀμφοτέροις διαβολιᾶν ὑποφάτιες,
ὀργαῖς ἀτενὲς ἁλωπέκων ἵκελοι.
κέρδει δὲ τί μάλα τοῦτο κερδαλέον τελέθει;
ἄτε γὰρ ἐννάλιον πόνον ἐχοίσας βαθύν
80 σκευᾶς ἐτέρας, ἀβάπτιστος εἶμι φελλὸς ὥς ὑπὲρ ἔρκος ἄλμας.

ἀδύνατα δ' ἔπος ἐκβαλεῖν κραταῖον ἐν ἀγαθοῖς
δόλιον ἀστόν· ὅμως μὰν σαίνων ποτὶ πάντας ἄταν πάγχυ διαπλέκει.
οὐ οἱ μετέχω θράσεος. φίλον εἶη φιλεῖν·
ποτὶ δ' ἐχθρὸν ἄτ' ἐχθρὸς ἐὼν λύκοιο δίκαν ὑποθεύσομαι,
85 ἄλλ' ἄλλοτε πατέων ὁδοῖς σκολιαῖς.
ἐν πάντα δὲ νόμον εὐθύγλωστος ἀνὴρ προφέρει,
παρὰ τυραννίδι, χῶπόταν ὁ λάβρος στρατός,
χῶταν πόλιν οἱ σοφοὶ τηρέωντι. χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν,

ὃς ἀνέχει τοτὲ μὲν τὰ κείνων, τότε αὖθ' ἐτέροις ἔδωκεν μέγα κῦδος.
ἀλλ' οὐδὲ ταῦτα νόον
90 ἰαίνει φθονερῶν· στάθμας δέ τινες ἐλκόμενοι
περισσᾶς ἐνέπαξαν ἔλκος ὀδυναρὸν ἐξ πρόσθε καρδίᾳ,

πρὶν ὅσα φροντίδι μητίονται τυχεῖν.
φέρειν δ' ἔλαφρῶς ἐπαυχένιον λαβόντα ζυγόν
ἀρήγει· ποτὶ κέντρον δέ τοι
95 λακτιζέμεν τελέθει
ὀλισθηρὸς οἶμος· ἀδόντα δ' εἴη με τοῖς ἀγαθοῖς ὀμιλεῖν.

III. ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩΙ ΚΕΛΗΤΙ

Ἦθελον Χίρωνά κε Φιλλυρίδαν,
εἰ χρεὼν τοῦθ' ἀμετέρας ἀπὸ γλώσσας κοινὸν εὖξασθαι ἔπος,
ζῶειν τὸν ἀποιχόμενον,
Οὐρανίδα γόνον εὐρυμέδοντα Κρόνου, βάσσαισιν τ' ἄρχειν Παλίου
φῆρ' ἀγρότερον
5 νόον ἔχοντ' ἀνδρῶν φίλον· οἷος ἐὼν θρέψεν ποτέ
τέκτονα νωδυνίας ἡμερον γυιαρκέος Ἀσκλαπιόν,
ῆροα παντοδαπὰν ἀλκτῆρα νούσων.

τὸν μὲν εὐίππου Φλεγύα θυγάτηρ
πρὶν τελέσσαι ματροπόλῳ σὺν Ἑλειθυία, δαμείσα χρυσέοις
10 τόξοισιν ὕπ' Ἀρτέμιδος
εἰς Αἴδα δόμον ἐν θαλάμῳ κατέβα, τέχναις Απόλλωνος. χόλος δ' οὐκ
ἀλίθιος
γίνεται παίδων Διός. ἃ δ' ἀποφλαυρίζαισά νιν
ἀμπλακίαισι φρενῶν, ἄλλον αἶνησεν γάμον κρύβδαν πατρός,
πρόσθεν ἀκερσεκόμα μιχθεῖσα Φοῖβῳ,

15 καὶ φέροισα σπέρμα θεοῦ καθαρὸν
οὐκ ἔμειν' ἐλθεῖν τράπεζαν νυμφίαν,
οὐδὲ παμφώνων ἰαχὰν ὕμεναίων, ἄλικες
οἷα παρθένοι φιλέοισιν ἐταῖραι
ἐσπερίαις ὑποκουρίζεσθ' αἰοιδαῖς· ἀλλὰ τοι
20 ἦρατο τῶν ἀπεόντων· οἷα καὶ πολλοὶ πάθον.
ἔστι δὲ φῦλον ἐν ἀνθρώποισι ματαιότατον,
ὅστις αἰσχύνων ἐπιχώρια παπταίνει τὰ πόρσω,
μεταμῶνια θηρεύων ἀκράντοις ἐλπίσιν.

Β' ἔσχε τοι ταύταν μεγάλην αὐάταν
25 καλλιπέπλου λῆμα Κορωνίδος· ἐλθόντος γὰρ εὐνάσθη ξένου
λέκτροισιν ἅπ' Ἀρκαδίας.
οὐδ' ἔλαθε σκοπόν· ἐν δ' ἄρα μηλοδόκῳ Πυθῶνι τόσσαις αἶεν ναοῦ
βασιλεύς
Λοξίας, κοινᾶνι παρ' εὐθυτάτῳ γνώμαν πιθῶν,

30 πάντα ἰσάντι νόφ· ψευδέων δ' οὐχ ἄπτεται, κλέπτει τέ μιν
οὐ θεὸς οὐ βροτὸς ἔργοις οὔτε βουλαῖς.

καὶ τότε γνοὺς Ἴσχυος Εἰλατίδα
ζεινίαν κοίταν ἄθεμίν τε δόλον, πέμψεν κασιγνήταν μένει
θυίοισαν ἀμαιμακέτω
ἐς Λακέρειαν, ἐπεὶ παρὰ Βοιβιάδος κρημνοῖσιν ὥκει παρθένος·
δαίμων δ' ἕτερος
35 ἐς κακὸν τρέψαις ἐδαμάσσατό νιν, καὶ γειτόνων
πολλοὶ ἐπαῦρον, ἀμᾶ δ' ἔφθαρεν· πολλὰν δ' ὄρει πῦρ ἐξ ἐνός
σπέρματος ἐνθροὸν αἴστωσεν ὕλαν.

ἀλλ' ἐπεὶ τείχει θέσαν ἐν ξυλίνῳ
σύγγονοι κούραν, σέλας δ' ἀμφέδραμεν
40 λάβρον Ἀφαιστοῦ, τότε ἔειπεν Ἀπόλλων· 'Οὐκέτι
τλάσομαι ψυχᾷ γένος ἀμὸν ὀλέσσαι
οἰκτροτάτῳ θανάτῳ ματρὸς βαρεῖα σὺν πάθῃ·'
ὥς φάτο· βάματι δ' ἐν πρώτῳ κιχὼν παῖδ' ἐκ νεκροῦ
ἄρπασε· καιομένα δ' αὐτῷ διέφαινε πυρά.
45 καὶ ῥά νιν Μάγνητι φέρων πόρε Κενταύρῳ διδάξαι
πολυπήμενας ἀνθρώποισιν ἰᾶσθαι νόσους.

Γ' τοὺς μὲν ὦν, ὅσσοι μόλον αὐτοφύτων
ἐλκέων ξυνάονες, ἢ πολιῷ χαλκῷ μέλη τετρωμένοι
ἢ χερμάδι τηλεβόλῳ,
50 ἢ θερινῷ πυρὶ περθόμενοι δέμας ἢ χειμῶνι, λύσαις ἄλλον ἀλλοίων
ἀχέων
ἔξαγεν, τοὺς μὲν μαλακαῖς ἐπαιοιδαῖς ἀμφέπων,
τοὺς δὲ προσανέα πίνοντας, ἢ γυίοις περάπτων πάντοθεν
φάρμακα, τοὺς δὲ τομαῖς ἔστασεν ὀρθοῦς·

ἀλλὰ κέρδει καὶ σοφία δέδεται.
55 ἔτραπεν καὶ κείνον ἀγάνορι μισθῷ χρυσὸς ἐν χερσὶν φανείς
ἄνδρ' ἐκ θανάτου κομίσαι
ἤδη ἀλωκότα· χερσὶ δ' ἄρα Κρονίων ῥίψαις δι' ἀμφοῖν ἀμπνοᾶν
στέρνων κάθελεν
ὠκέως, αἶθων δὲ κεραυνὸς ἐνέσκιμψεν μόρον.

χρὴ τὰ εἰκότα παρ δαιμόνων μαστευέμεν θαναταῖς φρασίν
60 γνόντα τὸ παρ ποδός, οἷας εἰμὲν αἴσας.

μή, φίλα ψυχά, βίον ἀθάνατον
σπεῦδε, τὰν δ' ἔμπρακτον ἄντλει μαχανάν.
εἰ δὲ σώφρων ἄντρον ἔναι' ἔτι Χίρων, καὶ τί οἱ
φίλτρον <έν> θυμῷ μελιγάρυες ὕμνοι
65 ἀμέτεροι τίθεν, ἱατῆρά τοί κέν νιν πίθον
καί νυν ἐσλοῖσι παρασχεῖν ἀνδράσιν θερμᾶν νόσων
ἢ τινα Λατοΐδα κεκλημένον ἢ πατέρος.
καί κεν ἐν ναυσὶν μόλον Ἴονίαν τάμνων θάλασσαν
Ἀρεθόισαν ἐπὶ κρᾶναν παρ' Αἰτναῖον ξένον,

Δ' ὃς Συρακόσσαισι νέμει βασιλεύς,
71 πραῦς ἀστοῖς, οὐ φθονέων ἀγαθοῖς, ξείνοις δὲ θαυμαστός πατήρ.
τῷ μὲν διδύμας χάριτας
εἰ κατέβαν ὑγίειαν ἄγων χρυσέαν κῶμόν τ' ἀέθλων Πυθίων αἶγλαν
στεφάνοις,
τοὺς ἀριστεύων Φερένικος ἔλεν Κίρρα ποτέ,
75 ἀστέρος οὐρανίου φαμὶ τηλαυγέστερον κείνῳ φάος
ἐξικόμαν κε βαθὺν πόντον περάσαις.

ἀλλ' ἐπεύξασθαι μὲν ἐγὼν ἐθέλω
Ματρί, τὰν κοῦραι παρ' ἐμὸν πρόθυρον σὺν Πανὶ μέλπονται θαμὰ
σεμνὰν θεὸν ἐννύχαι.
80 εἰ δὲ λόγων συνέμεν κορυφάν, Ἰέρων, ὀρθὰν ἐπίστα, μανθάνων
οἶσθα προτέρων
ἐν παρ' ἐσλὸν πῆματα σύνδυο δαίονται βροτοῖς
ἀθάνατοι. τὰ μὲν ὧν οὐ δύνανται νήπιοι κόσμῳ φέρειν,
ἀλλ' ἀγαθοί, τὰ καλὰ τρέψαντες ἔξω.

τὴν δὲ μοῖρ' εὐδαιμονίας ἔπεται.
85 λαγέταν γάρ τοι τύραννον δέρκεται,
εἴ τιν' ἀνθρώπων, ὁ μέγας πότμος. αἰὼν δ' ἀσφαλῆς
οὐκ ἔγεντ' οὐτ' Αἰακίδα παρὰ Πηλεΐ
οὔτε παρ' ἀντιθέῳ Κάδμῳ· λέγονται μὰν βροτῶν
ὄλβον ὑπέρτατον οἱ σχεῖν, οἷτε καὶ χρυσαμπύκων

90 μελομενᾶν ἐν ὄρει Μοισᾶν καὶ ἐν ἑπταπύλοις
ἄϊον Θήβαις, ὁπόθ' Ἀρμονίαν γᾶμεν βοῶπιν,
ὁ δὲ Νηρέος εὐβούλου Θέτιν παῖδα κλυτάν,

Ε' καὶ θεοὶ δαίσαντο παρ' ἀμφοτέροις,
καὶ Κρόνου παῖδας βασιλῆας ἴδον χρυσέαις ἐν ἔδραις, ἔδνα τε
95 δέξαντο· Διὸς δὲ χάριν
ἐκ προτέρων μεταμειψάμενοι καμάτων ἔστασαν ὀρθὰν καρδίαν. ἐν
δ' αὖτε χρόνῳ
τὸν μὲν ὀξεΐαισι θύγατρες ἐρήμωσαν πάθαις
εὐφροσύνας μέρος αἱ τρεῖς· ἀτὰρ λευκωλένῳ γε Ζεὺς πατήρ
ἦλυθεν ἐς λέχος ἱμερτὸν Θυῶνα.

100 τοῦ δὲ παῖς, ὅνπερ μόνον ἀθανάτα
τίκτεν ἐν Φθίᾳ Θέτις, ἐν πολέμῳ τόξοις ἀπὸ ψυχὰν λιπὼν
ῥρσεν πυρὶ καιόμενος
ἐκ Δαναῶν γόνον. εἰ δὲ νόφ τις ἔχει θνατῶν ἀλαθείας ὁδόν, χρή πρὸς
μακάρων
τυγχάνοντ' εὖ πασχέμεν. ἄλλοτε δ' ἄλλοιαι πνοαί
105 ὑψιπετᾶν ἀνέμων. ὄλβος [δ'] οὐκ ἐς μακρὸν ἀνδρῶν ἔρχεται
σάος, πολὺς εὖτ' ἂν ἐπιβρίσαις ἔπεται.

σμικρὸς ἐν σμικροῖς, μέγας ἐν μεγάλοις
ἔσσομαι, τὸν δ' ἀμφέποντ' αἰεὶ φρασὶν
δαίμον' ἀσκήσω κατ' ἐμὰν θεραπεύων μαχανάν.
110 εἰ δέ μοι πλοῦτον θεὸς ἄβρὸν ὀρέξαι,
ἐλπίδ' ἔχω κλέος εὐρέσθαι κεν ὑψηλὸν πρόσω.
Νέστορα καὶ Λύκιον Σαρπηδόν', ἀνθρώπων φάτις,
ἐξ ἐπέων κελαδεννῶν, τέκτονες οἷα σοφοί
ἄρμοσαν, γινώσκομεν· ἃ δ' ἄρετὰ κλειναῖς αἰοιδαῖς
115 χρονία τελέθει· παύροις δὲ πράξασθ' εὐμαρές.

IV. ΑΡΚΕΣΙΛΑΩΙ ΚΥΡΗΝΑΙΩΙ ΑΡΜΑΤΙ

Α' Σάμερον μὲν χρή σε παρ' ἀνδρὶ φίλῳ
στᾶμεν, εὐίππου βασιλῆϊ Κυράνας, ὄφρα κωμάζοντι σὺν Ἀρκεσίλῳ,
Μοῖσα, Λατοῖδαισιν ὀφειλόμενον Πυθῶνι τ' αὐξῆς οὔρον ὕμνων,
ἔνθα ποτὲ χρυσέων Διὸς αἰετῶν πάρεδρος
5 οὐκ ἀποδάμου Ἀπόλλωνος τυχόντος ἰέρα
χρῆσεν οἰκιστῆρα Βάττον καρποφόρου Λιβύας, ἱεράν
νᾶσον ὥς ἤδη λιπὼν κτίσσειεν εὐάρματον
πόλιν ἐν ἄργεννόνenti μαστῶ,

καὶ τὸ Μηδείας ἔπος ἀγκομίσαι
10 ἐβδόμα καὶ σὺν δεκάτῃ γενεᾷ Θήραιον, Αἰήτα τὸ ποτε ζαμενῆς
παῖς ἀπέπνευσ' ἀθανάτου στόματος, δέσποινα Κόλχων. εἶπε δ'
οὕτως
ἡμιθέοισιν Ἰάσονος αἰχματᾶο ναύταις·
'Κέκλυτε, παῖδες ὑπερθύμων τε φωτῶν καὶ θεῶν·
φαμί γὰρ τᾶσδ' ἐξ ἀλιπλάκτου ποτὲ γᾶς Ἐπάφιοι κόραν
15 ἀστέων ρίζαν φυτεύσεσθαι μελησιμβρότων
Διὸς ἐν Ἄμμωνος θεμέλοις.

ἀντὶ δελφίνων δ' ἐλαχυπτερύγων ἵππους ἀμείγαντες θοάς,
ἀνία τ' ἀντ' ἐρετμῶν δίφρους τε νωμάσοισιν ἀελλόποδας.
κεῖνος ὄρνις ἐκτελευτάσει μεγαλᾶν πολίων
20 ματρώπολιν Θήραν γενέσθαι, τὸν ποτε Τριτωνίδος ἐν προχοαῖς
λίμνας θεῶ ἀνέρι εἰδομένῳ γαῖαν διδόντι
ξείνια πρῶραθεν Εὐφάμος καταβαίς
δέξατ' αἰσίαν δ' ἐπὶ οἱ Κρονίων Ζεὺς πατὴρ ἔκλαγξε βροντάν ,

Β' ἀνίκ' ἄγκυραν ποτὶ χαλκόγενυν
25 ναῖ κριμνάντων ἐπέτοσσε, θοᾶς Ἀργοῦς χαλινόν· δώδεκα δὲ
πρότερον
ἀμέρας ἐξ Ὠκεανοῦ φέρομεν νώτων ὕπερ γαίας ἐρήμων
ἐννάλιον δόρυ, μήδεσιν ἀνσπᾶσαντες ἀμοῖς.
τουτάκι δ' οἰοπόλος δαίμων ἐπῆλθεν, φαιδίμαν
ἀνδρὸς αἰδοίου πρόσσοψιν θηκάμενος· φιλίων δ' ἐπέων

30 ἄρχετο, ξείνοις ἅ τ' ἐλθόντεσσιν εὐεργέται
δεῖπν' ἐπαγγέλλοντι πρῶτον.

ἀλλὰ γὰρ νόστου πρόφασις γλυκεροῦ
κώλυεν μείναι. φάτο δ' Εὐρύπυλος Γαιαόχου παῖς ἀφθίτου Ἐννοσίδα
ἔμμεναι· γίνωσκε δ' ἐπειγομένους· ἄν δ' εὐθὺς ἀρπάξαις ἀρούρας
35 δεξιτερᾷ προτυχὸν ξένιον μάστευσε δοῦναι,
οὐδ' ἀπίθησέ ἱν, ἀλλ' ἥρως ἐπ' ἄκταῖσιν θορών,
χειρὶ οἱ χεῖρ' ἀντερείσαις δέξατο βώλακα δαιμονίαν.
πεύθομαι δ' αὐτὰν κατακλυσθεῖσαν ἐκ δούρατος
ἐναλίαν βᾶμεν σὺν ἄλμα

40 ἐσπέρας ὕγρῳ πελάγει σπομέναν. ἧ μάν νιν ὥτρυνον θαμά
λυσιπόνους θεραπόντεσσιν φυλάξαι· τῶν δ' ἐλάθοντο φρένες
καὶ νυν ἐν τᾷδ' ἀφθιτον νάσῳ κέχυται Λιβύας
εὐρυχόρου σπέρμα πρὶν ὥρας. εἰ γὰρ οἴκοι νιν βάλε παρ χθόνιον
Αἶδα στόμα, Ταίναρον εἰς ἱερὰν Εὐφάμος ἐλθὼν,
45 υἱὸς ἱππάρχου Ποσειδάωνος ἄναξ,
τόν ποτ' Εὐρώπα Τιτυοῦ θυγάτηρ τίκτε Καφισοῦ παρ' ὄχθαις,

Γ' τετράτων παίδων κ' ἐπιγεινομένων
αἰμά οἱ κείναν λάβε σὺν Δαναοῖς εὐρεῖαν ἄπειρον. τότε γὰρ μεγάλας
ἐξανίστανται Λακεδαιμόνος Ἀργείου τε κόλπου καὶ Μυκηναῖν.
50 νῦν γε μὲν ἄλλοδαπᾶν κριτὸν εὐρήσει γυναικῶν
ἐν λέχεσιν γένος, οἳ κεν τάνδε σὺν τιμᾷ θεῶν
νᾶσον ἐλθόντες τέκωνται φῶτα κελαινεφέων πεδίων
δεσπόταν· τὸν μὲν πολυχρύσῳ ποτ' ἐν δώματι
Φοῖβος ἀμνάσει θέμισσιν

55 Πύθιον ναὸν καταβάντα χρόνῳ
ὕστέρῳ, νάεσσι πολεῖς ἀγαγὲν Νεῖλοιο πρὸς πῖον τέμενος Κρονίδα.
ἧ ῥα Μηδείας ἐπέων στίχες. ἔπταξαν δ' ἀκίνητοι σιωπᾷ
ἥροες ἀντίθεοι πυκινὰν μῆτιν κλύοντες.
ὦ μάκαρ υἱὲ Πολυμνάστου, σὲ δ' ἐν τούτῳ λόγῳ
60 χρησμός ὥρθωσεν μελίσσας Δελφίδος αὐτομάτῳ κελάδῳ·
ἅ σε χαίρειν ἐστρὶς αὐδάσασαισα πεπρωμένον
βασιλέ' ἄμφανεν Κυράνα,

δυσθρόου φωνᾷς ἀνακρινόμενον ποινὰ τίς ἔσται πρὸς θεῶν.
ἦ μάλα δὴ μετὰ καὶ νῦν, ὅτε φοινικανθέμου ἦρος ἀκμᾷ,
65 παισὶ τούτοις ὄγδοον θάλλει μέρος Ἀρκεσίλας·
τῷ μὲν Ἀπόλλων ἅ τε Πυθῶ κῦδος ἐξ ἀμφικτιόνων ἔπορεν <
ἵπποδρομίας. ἀπὸ δ' αὐτὸν ἐγὼ Μοΐσαισι δώσω
καὶ τὸ πάγχρυσον νάκος κριοῦ· μετὰ γάρ
κεῖνο πλευσάντων Μινυᾶν, θεόπομποί σφισιν τιμαὶ φύτευθεν.

Δ' τίς γὰρ ἀρχὰ δέξατο ναυτιλίας,
71 τίς δὲ κίνδυνος κρατεροῖς ἀδάμαντος δῆσεν ἄλοις; θέσφατον ἦν
Πελίαν
ἐξ ἀγαυῶν Αἰολιδᾶν θανέμεν χεῖρεςσιν ἢ βουλαῖς ἀκνάμπτοις.
ἦλθε δὲ οἱ κρυόεν πυκινῷ μάντευμα θυμῷ,
πὰρ μέσον ὀμφαλὸν εὐδένδροιο ρῆθ' ἐν ματέρος
75 τὸν μονοκρήπιδα πάντως ἐν φυλακῇ σχεθέμεν μεγάληα,
εὖτ' ἂν αἰπείνων ἀπὸ σταθμῶν ἐς εὐδείελον
χθόνα μόλη κλειτᾶς Ἰαολκοῦ,

ξεῖνος αἵτ' ὧν ἀστός. ὁ δ' ἦρα χρόνῳ
ἵκετ' αἰχμαῖσιν διδύμαισιν ἀνὴρ ἔκπαγλος· ἐσθὰς δ' ἀμφοτέρᾳ νιν
ἔχεν,
80 ἅ τε Μαγνήτων ἐπιχώριος ἀρμόζοισα θαητοῖσι γυίοις,
ἀμφὶ δὲ παρδαλέα στέγετο φρίσσοντας ὄμβρους·
οὐδὲ κομᾶν πλόκαμοι κερθέντες ὥχοντ' ἀγλαοί,
ἀλλ' ἅπαν νῶτον καταίθυσσον. τάχα δ' εὐθὺς ἰὼν σφετέρας
ἐστάθη γνῶμας ἀταρβάκτοιο πειρώμενος
85 ἐν ἀγορᾷ πλήθοντος ὄχλου.

τὸν μὲν οὐ γίνωσκον· ὀπιζομένων δ' ἔμπας τις εἶπεν καὶ τόδε·
'Οὐ τί που οὗτος Ἀπόλλων, οὐδὲ μὲν χαλκάρματος ἐστὶ πόσις
Ἀφροδίτας· ἐν δὲ Νάξῳ φαντὶ θανεῖν λιπαρᾷ
Ἰφιμεδέας παῖδας, Ὡτον καὶ σέ, τολμάεις Ἐπιάλτα ἄναξ.
90 καὶ μὲν Τιτυὸν βέλος Ἀρτέμιδος θήρευσεν κραιπνόν,
ἐξ ἀνικάτου φαρέτρας ὀρνύμενον,
ὄφρα τις τᾶν ἐν δυνατῷ φιλοτάτων ἐπιψαύειν ἔραται.'

Ε' τοὶ μὲν ἀλλάλοισιν ἀμειβόμενοι

γάρυον τοιαῦτ'· ἀνὰ δ' ἡμιόνοις ξεστᾶ τ' ἀπήγα προτροπάδαν
Πελίας

95 ἵκετο σπεύδων· τάφε δ' αὐτίκα παπτάνας ἀρίγνωτον πέδιλον
δεξιτερῷ μόνον ἀμφὶ ποδί. κλέπτων δὲ θυμῷ
δεῖμα προσήνεπε· 'Ποίαν γαῖαν, ὦ ξεῖν', εὐχεται
πατρίδ' ἔμμεν; καὶ τίς ἀνθρώπων σε χαμαιγενέων πολιᾶς
ἐξανῆκεν γαστρός; ἐχθίστοισι μὴ ψεύδεσιν
100 καταμιάναις εἰπὲ γένναν.'

τὸν δὲ θαρσῆσαις ἀγανοῖσι λόγοις
ᾧδ' ἀμείφθη· 'Φαμί διδασκαλίαν Χίρωνος οἴσειν. ἀντρόθε γὰρ
νέομαι
πὰρ Χαρικλοῦς καὶ Φιλύρας, ἵνα Κενταύρου με κοῦραι θρέψαν
ἀγναί.

εἴκοσι δ' ἐκτελέσαις ἐνιαυτοὺς οὔτε ἔργον
105 οὔτ' ἔπος ἐντράπελον κείνοισιν εἰπὼν ἰκόμαν
οἴκαδ', ἀρχαίαν κομίζων πατρὸς ἐμοῦ, βασιλευομένην
οὐ κατ' αἴσαν, τάν ποτε Ζεὺς ὥπασεν λαγέτα
Αἰόλω καὶ παισὶ τιμάν.

πεύθομαι γάρ νιν Πελίαν ἄθεμιν λευκαῖς πιθήσαντα φρασίν
110 ἀμετέρων ἀποσυλᾶσαι βιαίως ἀρχεδικᾶν τοκέων·
τοί μ', ἐπεὶ πάμπρωτον εἶδον φέγγος, ὑπερφιάλου
ἀγεμόνος δείσαντες ὕβριν, κᾶδος ὥσεíte φθιμένου δνοφερόν
ἐν δώμασι θηκάμενοι μίγα κωκυτῷ γυναικῶν,
κρύβδα πέμπον σπαργάνοις ἐν πορφυρέοις,
115 νυκτὶ κοινάσαντες ὁδόν, Κρονίδα δὲ τράφεν Χίρωνι δῶκαν.

Φ' ἀλλὰ τούτων μὲν κεφάλαια λόγων
ἴστε. λευκίππων δὲ δόμους πατέρων, κεδνοὶ πολῖται, φράσσατέ μοι
σαφέως·

Αἴσονος γὰρ παῖς ἐπιχώριος οὐ ξείναν ἰκάνω γαῖαν ἄλλων.
φῆρ δέ με θεῖος Ἴάσονα κικλήσκων προσαύδα.'

120 ὧς φάτο· τὸν μὲν ἐσελθόντ' ἔγνον ὀφθαλμοὶ πατρός·
ἐκ δ' ἄρ' αὐτοῦ πομφόλυξαν δάκρυα γηραλέων γλεφάρων,
ἂν περὶ ψυχὰν ἐπεὶ γάθησεν, ἐξαίρετον
γόνον ἰδὼν κάλλιστον ἀνδρῶν.

καὶ κασίγνητοὶ σφισιν ἀμφοτέρω

125 ἤλυθον κείνου γε κατὰ κλέος· ἐγγὺς μὲν Φέρης κράναν Ὑπερῆδα
λιπών,

ἐκ δὲ Μεσσάνας Ἀμυθάν· ταχέως δ' Ἄδματος ἵκεν καὶ Μέλαμπος
εὐμενέοντες ἀνεψιόν· ἐν δαιτὸς δὲ μοῖρα

μειλιχίοισι λόγοις αὐτοὺς Ἰάσων δέγμενος

ξείνι' ἀρμόζοντα τεύχων πᾶσαν εὐφροσύναν τάνυεν

130 ἀθροαῖς πέντε δραπὼν νύκτεσσιν ἓν θ' ἀμέραις

ἱερὸν εὐζοίας ἄωτον.

ἀλλ' ἐν ἔκτα πάντα λόγον θέμενος σπουδαῖον ἐξ ἀρχᾶς ἀνὴρ

συγγενέσιν παρεκοινᾷθ'· οἱ δ' ἐπέσποντ'· αἶψα δ' ἀπὸ κλισιάων

ᾤρτο σὺν κείνοισι· καὶ ῥ' ἤλθον Πελία μέγαρον·

135 ἐσσύμενοι δ' εἴσω κατέσταν· τῶν δ' ἀκούσας αὐτὸς ὑπαντίασεν

Τυροῦς ἐρασιπλοκάμου γενεά· πρᾶν δ' Ἰάσων

μαλθακᾷ φωνᾷ ποτιστάζων ὄαρον

βάλλετο κρηπίδα σοφῶν ἐπέων· Παῖ Ποσειδᾶνος Πετραίου,

Ζ' ἐντὶ μὲν θνατῶν φρένες ὠκύτεραι

140 κέρδος αἰνῆσαι πρὸ δίκας δόλιον τραχεῖαν ἐρπόντων πρὸς

ἐπιβδαν ὅμως

ἀλλ' ἐμὲ χρή καὶ σὲ θεμισσαμένους ὀργὰς ὑφαίνειν λοιπὸν ὄλβον.

εἰδοῖτο τοι ἔρέω· μία βοῦς Κρηθεῖ τε μάτηρ

καὶ θρασυμήδεϊ Σαλμωνεῖ· τρίταισιν δ' ἐν γοναῖς

ἄμμες αὖ κείνων φυτευθέντες σθένος ἀελίου χρύσειον

145 λεύσσομεν. Μοῖραι δ' ἀφίσταντ', εἴ τις ἔχθρα πέλει

ὁμογόνους αἰδῶ καλύψαι.

οὐ πρέπει νῶν χαλκοτόροις ξίφεσιν

οὐδ' ἀκόντεσσιν μεγάλην προγόνων τιμὰν δάσσασθαι. μῆλ' αὖτε γάρ
τοι ἐγὼ

καὶ βοῶν ξανθὰς ἀγέλας ἀφίημι· ἀγρούς τε πάντας, τοὺς ἀπούρας

150 ἀμετέρων τοκέων νέμειαι πλοῦτον παιάνων·

κοῦ με πονεῖ τεδὸν οἶκον ταῦτα πορσύνοντ' ἄγαν·

ἀλλὰ καὶ σκᾶπτον μόναρχον καὶ θρόνος, ᾧ ποτε Κρηθεΐδας

ἐγκαθίζων ἱππόταις εὐθύνε λαοῖς δίκας

τὰ μὲν ἄνευ ξυνᾶς ἀνίας

155 λῦσον, ἄμμιν μή τι νεώτερον ἐξ αὐτῶν ἀναστάη κακόν.⁷
ὥς ἄρ' ἔειπεν, ἀκᾶ δ' ἀνταγόρευεν καὶ Πελίας· “Ἔσομαι
τοῖος· ἀλλ' ἤδη με γηραιὸν μέρος ἀλικίας
ἀμφιπολεῖ· σὸν δ' ἄνθος ἤβας ἄρτι κυμαίνει· δύνασαι δ' ἀφελεῖν
μᾶνιν χθονίων. κέλεται γὰρ ἐὰν ψυχὰν κομίζαι
160 Φρίξος ἐλθόντας πρὸς Αἰήτα θαλάμους
δέρμα τε κριοῦ βαθύμαλλον ἄγειν, τῷ ποτ' ἐκ πόντου σαώθη

Ἡ' ἔκ τε ματρυιάς ἀθέων βελέων.
ταῦτά μοι θαυμαστὸς ὄνειρος ἰὼν φωνεῖ. μεμάντευμαι δ' ἐπὶ
Κασταλία,
εἰ μετάλλατόν τι· καὶ ὡς τάχος ὀτρύνει με τεύχειν ναῖ πομπάν.
165 τοῦτον ἄεθλον ἐκὼν τέλεσον· καὶ τοι μοναρχεῖν
καὶ βασιλευέμεν ὄμνυμι προήσειν. καρτερός
ὄρκος ἄμμιν μάρτυς ἔστω Ζεὺς ὁ γενέθλιος ἀμφοτέροις.⁸
σύνθεσιν ταύταν ἐπαινήσαντες οἱ μὲν κρίθην·
ἀτὰρ Ἴασον αὐτὸς ἦδη

170 ὄρνυνεν κάρυκας ἐόντα πλόον
φαινέμεν παντᾶ. τάχα δὲ Κρονίδαο Ζηνὸς υἱοὶ τρεῖς ἀκαμαντομάχαι
ἦλθον Ἀλκμήνας θ' ἐλικογλεφάρου Λήδας τε, δοιοὶ δ' ὑψιχαῖται
ἄνδρες, Ἐννοσίδα γένος, αἰδεσθέντες ἀλκάν,
ἐκ τε Πύλου καὶ ἀπ' ἄκρας Ταινάρου· τῶν μὲν κλέος
175 ἐσλὸν Εὐφάμου τ' ἐκράνθη σὸν τε, Περικλύμεν' εὐρυβία.
ἐξ Ἀπόλλωνος δὲ φορμιγκτὰς ἀοιδᾶν πατὴρ
ἔμολεν, εὐαίνητος Ὀρφεύς.

πέμψε δ' Ἑρμᾶς χρυσόραπις διδύμους υἱοὺς ἐπ' ἄτρυτον πόνον,
τὸν μὲν Ἐχίονα, κεχλάδοντας ἦβα, τὸν δ' Ἔρυτον. ταχέες {δ'}
180 ἀμφὶ Παγγαίου θεμέθλοις ναιετάοντες ἔβαν,
καὶ γὰρ ἐκὼν θυμῷ γελανεῖ θᾶσσον ἔντυνεν βασιλεὺς ἀνέμων
Ζήτην Κάλαῖν τε πατὴρ Βορέας, ἄνδρας πτεροῖσιν
νῶτα πεφρίκοντας ἄμφω πορφυρέοις.
τὸν δὲ παμπειθὴ γλυκὺν ἡμιθέοισιν πόθον ἔνδαιεν Ἥρα

Θ' ναὸς Ἀργοῦς, μή τινα λειπόμενον
186 τὰν ἀκίνδυνον παρὰ ματρὶ μένειν αἰῶνα πέσσουντ', ἀλλ' ἐπὶ καὶ

θανάτῳ

φάρμακον κάλλιστον ἔαυς ἀρετᾶς ἄλιζιν εὐρέσθαι σὺν ἄλλοις.
ἐς δ' Ἴαολκὸν ἐπεὶ κατέβη ναυτᾶν ἄωτος,
λέξατο πάντας ἐπαινήσας Ἰάσων. καὶ ῥά οἱ
190 μάντις ὀρνίχεςσι καὶ κλάροισι θεοπροπέων ἱεροῖς
Μόψος ἄμβασε στρατὸν πρόφρων· ἐπεὶ δ' ἐμβόλου
κρέμασαν ἀγκύρας ὑπερθεν,

χρυσέαν χεῖρεςσι λαβὼν φιάλαν
ἀρχὸς ἐν πρύμνῃ πατέρ' Οὐρανοῖδαν ἐγχεικέραυνον Ζῆνα, καὶ
ὠκυπόρους
195 κυμάτων ῥίπας ἀνέμους τ' ἐκάλει νύκτας τε καὶ πόντου
κελεύθους
ἅματά τ' εὐφρονα καὶ φιλίαν νόστοιο μοῖραν·
ἐκ νεφέων δέ οἱ ἀντάυσε βροντᾶς αἴσιον
φθέγμα· λαμπραὶ δ' ἦλθον ἀκτῖνες στεροπᾶς ἀπορηγνύμεναι.
ἀμπνοᾶν δ' ἦρωες ἔστασαν θεοῦ σάμασιν
200 πιθόμενοι· κάρυξε δ' αὐτοῖς

ἐμβαλεῖν κόπαισι τερασκόπος ἀδείας ἐνίπτων ἐλπίδας·
εἰρεσία δ' ὑπεχώρησεν ταχειᾶν ἐκ παλαμᾶν ἄκορος.
σὺν Νότου δ' αὖραις ἐπ' Ἀξείνου στόμα πεμπόμενοι
ἦλθον· ἔνθ' ἄγνὸν Ποσειδάωνος ἔσσαντ' ἐνναλίου τέμενος,
205 φοίνισσα δὲ Θρηϊκίων ἀγέλα ταύρων ὑπᾶρχεν,
καὶ νεόκτιστον λίθων βωμοῖο θέναρ.
ἐς δὲ κίνδυνον βαθὺν ἰέμενοι δεσπότην λίσσοντο ναῶν,

Ι' συνδρόμων κινηθὼν ἀμαιομάκετον
ἐκφυγεῖν πετρᾶν. δίδυμαι γὰρ ἔσαν ζωαί, κυλινδέσκοντό τε
κραϊπνότεραι
210 ἢ βαρυγδούπων ἀνέμων στίχες· ἀλλ' ἤδη τελευτὰν κεῖνος αὐταῖς
ἡμιθέων πλόος ἄγαγεν. ἐς Φᾶσιν δ' ἔπειτεν
ἦλθον, ἔνθα κελαινώπεσσι Κόλχοισιν βίαν
μεῖζαν Αἰήτη παρ' αὐτῷ. πότνια δ' ὀξυτάτων βελέων
ποικίλαν ἵγγα τετράκναμον Οὐλυμπόθεν
215 ἐν ἀλύτῳ ζεύξαισα κύκλῳ

μαινάδ' ὄρνιν Κυπρογένεια φέρειν
πρῶτον ἀνθρώποισι λιτάς τ' ἐπαοιδὰς ἐκδιδάσκησεν σοφὸν
Αἰσονίδα·
ὄφρα Μηδείας τοκέων ἀφέλοιτ' αἰδῶ, ποθρινὰ δ' Ἑλλὰς αὐτὰν
ἐν φρασὶ καιομένην δονέοι μάλιστα Πειθοῦς.
220 καὶ τάχα πείρατ' ἀέθλων δείκνυεν πατρώϊων·
σὺν δ' ἐλαίῳ φαρμακώσασιν ἀντίτομα στερεᾶν ὀδυνᾶν
δῶκε χρίεσθαι. καταΐνησάν τε κοινὸν γάμον
γλυκὺν ἐν ἀλλάλοισι μεῖξαι.

ἀλλ' ὅτ' Αἰήτας ἀδαμάντινον ἐν μέσσοις ἄροτρον σκίμψατο
225 καὶ βόας, οἱ φλόγ' ἀπὸ ξανθὰν γενύων πνέον καιομένοιο πυρός,
χαλκείαις δ' ὀπλαῖς ἀράσσεσκον χθόν' ἀμειβόμενοι
τοὺς ἀγαγὼν ζεύγλα πέλασσε μῦθος. ὀρθὰς δ' αὖλακας ἐντανύσαις
ἤλαν', ἀνὰ βωλακίας δ' ὀρόγυιαν σχίζε νῶτον
γᾶς. ἔειπεν δ' ὦδε· 'Τοῦτ' ἔργον βασιλεύς,
230 ὅστις ἄρχει νάος, ἐμοὶ τελέσαις ἄφθιτον στρωμνὴν ἀγέσθω,

ΙΑ' κῶας αἰγλᾶεν χρυσέῳ θυσάνῳ·
ὥς ἄρ' αὐδάσαντος ἀπὸ κρόκεον ρίψαις Ἰάσων εἶμα θεῶ πίσυνος
εἶχετ' ἔργου· πῦρ δέ νιν οὐκ ἐόλει παμφαρμάκου ξείνας ἐφετμαῖς.
σπασσάμενος δ' ἄροτρον, βοέους δήσαις ἀνάγκη
235 ἔντεσιν αὐχένας ἐμβάλλων τ' ἐριπλεύρῳ φυᾷ
κέντρον αἰανὲς βιατὰς ἐξεπόνησ' ἐπιτακτὸν ἀνήρ
μέτρον. ἴυξεν δ' ἀφωνήτῳ περ ἔμπας ἄχει
δύνασιν Αἰήτας ἀγασθεῖς.

πρὸς δ' ἐταῖροι καρτερὸν ἄνδρα φίλας
240 ὦρεγον χεῖρας, στεφάνοισί τέ νιν ποίας ἔρεπτον, μελιχίοις τε
λόγοις
ἀγαπάζοντ'. αὐτίκα δ' Ἀελίου θαυμαστὸς υἱὸς δέρμα λαμπρόν
ἔννεπεν, ἔνθα νιν ἐκτάνυσαν Φρίξου μάχαιραι·
ἔλπετο δ' οὐκέτι οἱ κεῖνόν γε πράξασθαι πόνον.
κεῖτο γὰρ λόχμα, δράκοντος δ' εἶχετο λαβροτατᾶν γενύων,
245 ὃς πάχει μάκει τε πεντηκόντερον ναῦν κράτει,
τέλεσεν ἄν πλαγαὶ σιδάρου.

μακρά μοι νεῖσθαι κατ' ἀμαξιτόν· ὥρα γὰρ συνάπτει καί τινα
οἶμον ἴσαμι βραχύν· πολλοῖσι δ' ἄγῃμαι σοφίας ἐτέροις.
κτεῖνε μὲν γλαυκῶπα τέχναις ποικιλόνωτον ὄφιν,
250 ὠρκεσίλα, κλέψεν τε Μήδειαν σὺν αὐτᾷ, τὰν Πελῖαο φονόν·
ἔν τ' ὤκεανοῦ πελάγεσσι μίγεν πόντῳ τ' ἐρυθρῷ
Λαμνιάν τ' ἔθνει γυναικῶν ἀνδροφόνων·
ἐνθα καὶ γυίων ἀέθλοις ἐπεδείξαντο κρίσιν ἐσθᾶτος ἀμφίς,

IB' καὶ συνεύνασθεν. καὶ ἐν ἀλλοδαπαῖς
255 σπέρμ' ἀρούραις τουτάκις ὑμετέρας ἀκτίνος ὄλβου δέξατο
μοιρίδιον
ἄμαρ ἢ νύκτες· τόθι γὰρ γένος Εὐφάμου φυτευθὲν λοιπὸν αἰεὶ
τέλλετο· καὶ Λακεδαιμονίων μιχθέντες ἀνδρῶν
ἦθεσιν ἔν ποτε Καλλίσταν ἀπώκησαν χρόνῳ
νᾶσον· ἐνθεν δ' ὕμμι Λατοίδας ἔπορεν Λιβύας πεδίον
260 σὺν θεῶν τιμαῖς ὀφέλλειν, ἄστν χρυσοθρόνου
διανέμειν θεῖον Κυράνας

ὀρθόβουλον μῆτιν ἐφευρομένοις.
γνῶθι νῦν τὰν Οἰδιπόδα σοφίαν· εἰ γάρ τις ὄζους ὄξυτόμῳ πελέκει
ἐξερείψειεν μεγάλας δρυός, αἰσχύνοι δέ οἱ θαητὸν εἶδος,
265 καὶ φθινόκαρπος ἐοῖσα διδοῖ ψᾶφον περ' αὐτᾶς,
εἴ ποτε χειμέριον πῦρ ἐξίκηται λοίσθιον,
ἢ σὺν ὀρθαῖς κιόνεσσιν δεσποσύναισιν ἐρειδομένα<
μόχθον ἄλλοις ἀμφέπει δύστανον ἐν τείχεσιν,
ἐὸν ἐρημώσαισα χῶρον.

270 ἐσσί δ' ἱατὴρ ἐπικαιρότατος, Παιάν τέ σοι τιμᾷ φάος.
χρῆ μαλακὰν χέρα προσβάλλοντα τρώμαν ἔλκεος ἀμφιπολεῖν.
ῥᾶδιον μὲν γὰρ πόλιν σεῖσαι καὶ ἀφαιροτέροις·
ἀλλ' ἐπὶ χώρας αὖτις ἔσσαι δυσπαλὲς δὴ γίνεται, ἐξαπίνας
εἰ μὴ θεὸς ἀγεμόνεσσι κυβερνατὴρ γένηται.
275 τὴν δὲ τούτων ἐξυφαίνονται χάριτες.
τλᾷθι τᾶς εὐδαίμονος ἀμφὶ Κυράνας θέμεν σπουδὰν ἅπασαν.

II' τῶν δ' Ὀμήρου καὶ τόδε συνθέμενος
ῥῆμα πόρσυν· ἄγγελον ἐσλὸν ἔφα τιμὰν μεγίσταν πράγματι παντὶ

φέρειν·

αὔξεται καὶ Μοῖσα δι' ἀγγελίας ὀρθᾶς. ἐπέγνω μὲν Κυράνα
280 καὶ τὸ κλεεννότατον μέγαρον Βάττου δικαῖαν
Δαμοφίλου πραπίδων. κεῖνος γὰρ ἐν παισὶν νέος,
ἐν δὲ βουλαῖς πρέσβυς ἐγκύρσαις ἑκατονταετῇ βιοτᾷ,
ὀρφανίζει μὲν κακὰν γλῶσσαν φαεινᾶς ὁπός,
ἔμαθε δ' ὑβρίζοντα μισεῖν,

285 οὐκ ἐρίζων ἀντία τοῖς ἀγαθοῖς,
οὐδὲ μακύνων τέλος οὐδέν. ὁ γὰρ καιρὸς πρὸς ἀνθρώπων βραχὺ
μέτρον ἔχει.
εὖ νιν ἔγνωκεν· θεράπων δέ οἱ, οὐ δράστας ὁπαδεῖ. φαντὶ δ' ἔμμεν
τοῦτ' ἀνιαρότατον, καλὰ γινώσκοντ' ἀνάγκη
ἐκτὸς ἔχειν πόδα. καὶ μὰν κεῖνος Ἄτλας οὐρανῷ
290 προσπαλαίει νῦν γε πατρώας ἀπὸ γᾶς ἀπὸ τε κτεάνων·
λῦσε δὲ Ζεὺς ἄφθιτος Τιτᾶνας. ἐν δὲ χρόνῳ
μεταβολαὶ λήξαντος οὔρου

ἰστίων. ἀλλ' εὖχεται οὐλομένην νοῦσον διαντλήσαις ποτέ
οἶκον ἰδεῖν, ἐπ' Ἀπόλλωνός τε κράνα συμποσίας ἐφέπων
295 θυμὸν ἐκδόσθαι πρὸς ἦβαν πολλάκις, ἐν τε σοφοῖς
δαιδαλέαν φόρμιγγα βαστάζων πολίταις ἡσυχία θιγέμεν,
μήτ' ὦν τι πῆμα πορών, ἀπαθῆς δ' αὐτὸς πρὸς ἀστῶν·
καί κε μυθήσαιο, ὅποιαν, Ἀρκεσίλα,
εὔρε παγὰν ἀμβροσίων ἐπέων, πρόσφατον Θήβα ξενωθείς.

V. ΑΡΚΕΣΙΛΑΩΙ ΚΥΡΗΝΑΙΩΙ ΑΡΜΑΤΙ

Α' Ὁ πλοῦτος εὐρυσθενής,
ὅταν τις ἀρετᾶ κεκραμένον καθαρᾶ
βροτήσιος ἀνὴρ πότμου παραδόντος αὐτὸν ἀνάγῃ
πολύφιλον ἐπέταν.

5 ὦ θεόμορ' Ἀρκεσίλα,
σύ τοί νιν κλυτὰς
αἰῶνος ἀκρᾶν βαθμίδων ἄπο
σὺν εὐδοξίᾳ μετανίσσει
ἑκατι χρυσαρμάτου Κάστορος·
10 εὐδίαν ὃς μετὰ χειμέριον ὄμβρον τεάν
καταιθύσσει μάκαιραν ἐστίαν.

σοφοὶ δέ τοι κάλλιον
φέροντι καὶ τὰν θεόσδοτον δύναμιν.
σὲ δ' ἐρχόμενον ἐν δίκᾳ πολὺς ὄλβος ἀμφινέμεται·
15 τὸ μὲν, ὅτι βασιλεύς
ἐσσί· μεγαλᾶν πολίων
ἔχει συγγενής
ὀφθαλμὸς αἰδοιότατον γέρας
τεᾷ τοῦτο μειγνύμενον φρενί·
20 μάκαρ δὲ καὶ νῦν, κλεεννᾶς ὅτι
εὖχος ἤδη παρὰ Πυθιάδος ἵπποις ἐλών
δέδεξαι τόνδε κῶμον ἀνέρων,

Ἀπολλώνιον ἄθυρμα· τῷ σε μὴ λαθέτω,
Κυράνα γλυκὺν ἀμφὶ κᾶπον Ἀφροδίτας ἀειδόμενον,
25 παντὶ μὲν θεὸν αἴτιον ὑπερτιθέμεν,
φιλεῖν δὲ Κάρρωτον ἔξοχ' ἐταίρων·
ὃς οὐ τὰν Ἐπιμαθέος ἄγων
ὀψινόου θυγατέρα Πρόφασιν Βαττιδᾶν
ἀφίκετο δόμους θεμισκρεόντων·
30 ἀλλ' ἀρισθάρματον
ῥυδατι Κασταλίας ξενωθεὶς γέρας ἀμφέβαλε τεαῖσιν κόμαις,

Β' ἀκηράτοις ἀνίαις
ποδαρκέων δώδεκ' ἄν δρόμων τέμενος.
κατέκλασε γὰρ ἐντέων σθένοσ οὐδέν· ἀλλὰ κρέματα
35 ὅποσα χεριαρᾶν
τεκτόνων δαίδαλ' ἄγων
Κρισαῖον λόφον
ἄμειψεν ἐν κοιλόπεδον νάπος
θεοῦ· τό σφ' ἔχει κυπαρίσσινον
40 μέλαθρον ἄμφ' ἀνδριάντι σχεδόν,
Κρηῆτες δὲν τοξοφόροι τέγει Παρνασσίῳ
καθέσσαντο μονόδροπον φυτόν.

ἐκόντι τοίνυν πρέπει
νόμ τὸν εὐεργέταν ὑπαντιάσι.
45 Ἀλεξιβιάδα, σὲ δ' ἡύκομοι φλέγοντι Χάριτες.
μακάριος, ὃς ἔχεις
καὶ πεδὰ μέγαν κάματον
λόγων φερτάτων
μυαμήϊ'· ἐν τεσσαράκοντα γάρ
50 πετόντεσσιν ἀνιόχοις ὅλον
δίφρον κομίζαις ἀταρβεῖ φρενί,
ἦλθες ἤδη Λιβύας πεδίον ἐξ ἀγλαῶν
ἀέθλων καὶ πατρώϊαν πόλιν.

πόνων δ' οὐ τις ἀπόκλαρός ἐστιν οὔτ' ἔσεται·
55 ὁ Βάττου δ' ἔπεται παλαιὸς ὄλβος ἔμπαν τὰ καὶ τὰ νέμων,
πύργος ἄστεος ὄμμα τε φαεννότατον
ξένοισι. κεῖνόν γε καὶ βαρύκομποι
λέοντες περὶ δείματι φύγον,
γλῶσσαν ἐπεὶ σφιν ἀπένεικεν ὑπερποντίαν·
60 ὁ δ' ἀρχαγέτας ἔδωκ' Ἀπόλλων
θῆρας αἰνῶ φόβῳ,
ὄφρα μὴ ταμίᾳ Κυράνας ἀτελὴς γένοιτο μαντεύμασιν.

Γ' ὁ καὶ βαρειᾶν νόσων
ἀκέσματ' ἀνδρεσσι καὶ γυναιξὶ νέμει,
65 πόρεν τε κίθαριν, δίδωσί τε Μοῖσαν οἷς ἂν ἐθέλῃ,

ἀπόλεμον ἀγαγών
ἐς πραπίδας εὐνομίαν,
μυχόν τ' ἀμφέπει
μαντήϊον· τῷ [καὶ] Λακεδαίμονι
70 ἐν Ἄργει τε καὶ ζαθέᾳ Πύλῳ
ἕνασεν ἀλκᾶεντας Ἡρακλέος
ἐκγόνους Αἰγίμιου τε. τὸ δ' ἐμὸν γαρύει
ἀπὸ Σπάρτας ἐπήρατον κλέος,

ὄθεν γεγενναμένοι
75 ἵκοντο Θήρανδε φῶτες Αἰγεΐδαι,
ἐμοὶ πατέρες, οὐ θεῶν ἄτερ, ἀλλὰ Μοῖρά τις ἄγεν·
πολύθυτον ἔρανον
ἐνθεν ἀναδεξάμενοι,
Ἄπολλον, τεῶ,
80 Καρνήϊ', ἐν δαιτὶ σεβίζομεν
Κυράνας ἀγακτιμέναν πόλιν·
ἔχοντι τὰν χαλκοχάρμαι ξένοι
Τρῶες Ἀντανορίδαι· σὺν Ἑλένῃ γὰρ μόλον,
καπνωθεῖσαν πάτραν ἐπεὶ ἴδον

85 ἐν Ἄρει· τὸ δ' ἐλάσιππον ἔθνος ἐνδυκέως
δέκονται θυσίαισιν ἄνδρες οἰχνέοντές σφε δωροφόροι,
τοὺς Ἀριστοτέλης ἄγαγε ναυσὶ θοαῖς
ἀλὸς βαθεῖαν κέλευθον ἀνοίγων.
κτίσεν δ' ἄλσεα μείζονα θεῶν,
90 εὐθύτομόν τε κατέθηκεν Ἀπολλωνίαις
ἀλεξιμβρότοις πεδιάδα πομπαῖς
ἔμμεν ἱππόκροτον
σκυρωτὰν ὁδόν, ἔνθα πρυμνοῖς ἀγορᾶς ἔπι δίχα κεῖται θανών·

Δ' μάκαρ μὲν ἀνδρῶν μέτα
95 ἔναιεν, ἥρως δ' ἔπειτα λαοσεβής.
ἄτερθε δὲ πρὸ δωμάτων ἕτεροι λαχόντες Αἶδαν
βασιλέες ἱεροὶ
ἐντί· μεγαλᾶν δ' ἀρετᾶν
δρόσφ μαλθακᾷ

100 ῥανθεῖσαν ὕμνων ὑπὸ χεύμασιν,
ἀκούοντί ποι χθονία φρενί,
σφὸν ὄλβον υἱῷ τε κοινὰν χάριν
ἔνδικόν τ' Ἀρκεσίλα· τὸν ἐν αἰοιδᾷ νέων
πρέπει χρυσάορα Φοῖβον ἀπύειν,

105 ἔχοντα Πυθωνόθεν
τὸ καλλίνικον λυτήριον δαπανᾷν
μέλος χαρίεν. ἄνδρα κεῖνον ἐπαινέοντι συνετοί·
λεγόμενον ἐρέω·
κρέσσονα μὲν ἀλικίας
110 νόον φέρβεται
γλῶσσάν τε· θάρσος δὲ τανύπτερος
ἐν ὄρνιξιν αἰετὸς ἔπλετο·
ἀγωνίας δ', ἔρκος οἶον, σθένος·
ἐν τε Μοίσαισι ποτανὸς ἀπὸ ματρὸς φίλας,
115 πέφανταί θ' ἄρματηλάτας σοφός·

ὅσαι τ' εἰσὶν ἐπιχωρίων καλῶν ἔσοδοι,
τετόλμακε. θεός τέ οἱ τὸ νῦν τε πρόφρων τελεῖ δύνασιν,
καὶ τὸ λοιπὸν ὁμοῖα, Κρονίδαι μάκαρες,
διδοῖτ' ἐπ' ἔργοισιν ἀμφί τε βουλαῖς
120 ἔχειν, μὴ φθινοπωρὶς ἀνέμων
χειμερία κατὰ πνοὰ δαμαλίζοι χρόνον.
Διός τοι νόος μέγας κυβερνᾷ
δαίμον' ἀνδρῶν φίλων.
εὐχομαί νιν Ὀλυμπία τοῦτο δόμεν γέρας ἔπι Βάπτου γένει.

VI. ΞΕΝΟΚΡΑΤΕΙ ΑΚΡΑΓΑΝΤΙΝΩΙ ΑΡΜΑΤΙ

Α' Ἀκούσατ'· ἥ γὰρ ἐλικώπιδος Ἀφροδίτας ἄρουραν ἧ Χαρίτων
ἀναπολίζομεν, ὀμφαλὸν ἐριβρόμου
χθονὸς ἐς νάϊον προσοιχόμενοι·

5 Πυθιόνικος ἔνθ' ὀλβίοισιν Ἑμμενίδαις
ποταμία τ' Ἀκράγαντι καὶ μὰν Ξενοκράτει
έτοῖμος ὕμνων θησαυρὸς ἐν πολυχρύσῳ
Ἀπολλωνία τετείχισται νάπα·

Β' τὸν οὔτε χειμέριος ὄμβρος, ἐπακτὸς ἐλθὼν ἐριβρόμου νεφέλας
11 στρατὸς ἀμείλιχος, οὔτ' ἄνεμος ἐς μυχοὺς
ἀλὸς ἄξιοισι παμφόρῳ χεράδει
τυπτόμενον. φάει δὲ πρόσωπον ἐν καθαρῷ
15 πατρὶ τεῷ, Θρασύβουλε, κοινάν τε γενεᾷ
λόγοισι θνατῶν εὐδοξον ἄρματι νίκαν
Κρισαίαις ἐνὶ πτυχαῖς ἀπαγγελεῖ.

Γ' σύ τοι σχεθὼν νιν ἐπὶ δεξιὰ χειρὸς, ὀρθὰν ἄγεις ἐφημοσύναν,
21 τά ποτ' ἐν οὔρεσι φαντὶ μεγαλοσθενεῖ
Φιλύρας υἱὸν ὀρφανιζομένῳ
Πηλεΐδᾳ παραινεῖν· μάλιστα μὲν Κρονίδαν,
βαρύοπα στεροπᾶν κεραυνῶν τε πρύτανιν,
θεῶν σέβεσθαι· ταύτας δὲ μὴ ποτε τιμᾶς
ἀμείρειν γονέων βίον πεπρωμένον.

Δ' ἔγεντο καὶ πρότερον Ἀντίλοχος βιατὰς νόημα τοῦτο φέρων,
30 ὃς ὑπερέφθιτο πατρός, ἐναρίμβροτον
ἀναμείναις στράταρχον Αἰθιοπῶν
Μέμνονα. Νεστόρειον γὰρ ἵππος ἄρμ' ἐπέδα
Πάριος ἐκ βελέων δαΐχθεις· ὁ δ' ἔφεπεν
κραταιὸν ἔγχος· Μεσσανίου δὲ γέροντος
δονηθεῖσα φρήν βόασε παῖδα ὄν,

Ε' χαμαιπετεὺς δ' ἄρ' ἔπος οὐκ ἀπέριψεν· αὐτοῦ μένων δ' ὁ θεῖος
ἀνήρ

πρίατο μὲν θανάτοιο κομιδὰν πατρός,
40 ἐδόκησέν τε τῶν πάλαι γενεᾷ
ὀπλοτέροισιν ἔργον πελώριον τελέσαις
ὑπατος ἀμφὶ τοκεῦσιν ἔμμεν πρὸς ἀρετάν.
τὰ μὲν παρίκει· τῶν νῦν δὲ καὶ Θρασύβουλος
45 πατρῶαν μάλιστα πρὸς στάθμαν ἔβα,

Γ' πάτρω τ' ἐπερχόμενος ἀγλαίαν ἅπασαν. νόφ δὲ πλοῦτον ἄγει,
ἄδικον οὔθ' ὑπέροπλον ἦβαν δρέπων,
σοφίαν δ' ἐν μυχοῖσι Πιερίδων·
50 τίν τ', Ἐλέλιχθον, ἄρχεις ὃς ἱπιᾶν ἐσόδων,
μάλα ἀδόντι νόφ, Ποσειδάν, προσέχεται.
γλυκεῖα δὲ φρὴν καὶ συμπόταισιν ὁμιλεῖν
μελισσᾶν ἀμείβεται τρητὸν πόνον.

VII. ΜΕΓΑΚΛΕΙ ΑΘΗΝΑΙΩΙ ΤΕΘΡΙΠΩΙ

Α' Κάλλιστον αἱ μεγαλοπόλεις Ἀθᾶναι
προοίμιον Ἀλκμανιδᾶν εὐρυσθενεῖ
γενεᾷ κρηπῖδ' αἰοιδᾶν ἵπποισι βαλέσθαι.
ἐπεὶ τίνα πάτραι, τίνα οἶκον ναίων ὀνυμάξαι
ἐπιφανέστερον
Ἑλλάδι πυθέσθαι;

πάσαισι γὰρ πολίεσι λόγος ὁμιλεῖ
10 Ἐρεχθέος ἀστῶν, Ἄπολλον, οἱ τεόν
δόμον Πυθῶνι δία θαητὸν ἔτευξαν.
ἄγοντι δέ με πέντε μὲν Ἴσθμοι νῖκαι, μία δ' ἐκπρεπής
15 Διὸς Ὀλυμπιάς,
δύο δ' ἀπὸ Κίρρας,

ὦ Μεγάκλεες,
ὑμαί τε καὶ προγόνων.
νέε δ' εὐπραγία χαίρω τι· τὸ δ' ἄχνημαι,
φθόνον ἀμειβόμενον τὰ καλὰ ἔργα. φαντί γε μάν
20 οὕτω κ' ἀνδρὶ παρμονίμαν
θάλλοισαν εὐδαιμονίαν τὰ καὶ τὰ φέρεσθαι.

VIII. ΑΡΙΣΤΟΜΕΝΗ ΑΙΓΙΝΗΤΗ ΠΑΛΑΙΣΤΗ

Α' Φιλόφρον Ἦσυχία, Δίκας
ὦ μεγιστόπολι θύγατερ,
βουλᾶν τε καὶ πολέμων
ἔχοισα κλαῖδ' ἀσπερτάτας
5 Πυθιονικὸν τιμὰν Ἀριστομένει δέκευ.
τὸ γὰρ τὸ μαλθακὸν ἔρξαι τε καὶ παθεῖν ὁμῶς
ἐπίστασαι καιρῷ σὺν ἀτρεκεῖ·

τὸ δ' ὁπότεν τις ἀμείλιχον
καρδίᾳ κότον ἐνέλασθ',
10 τραχεῖα δυσμενέων
ὑπαντιάξαισα κράτει τιθεῖς
ὕβριν ἐν ἄντλῳ, τὰν οὐδὲ Πορφυρίων μάθεν
παρ' αἴσαν ἐξερεθίζων. κέρδος δὲ φίλτατον,
ἐκόντος εἴ τις ἐκ δόμων φέροι.

15 βία δὲ καὶ μέγαλαυχον ἔσφαλεν ἐν χρόνῳ.
Τυφῶς Κίλιξ ἐκατόγκρανος οὗ νιν ἄλυξεν,
οὐδὲ μὲν βασιλεὺς Γιγάντων· δμᾶθεν δὲ κεραυνῷ
τόξοις τ' Ἀπόλλωνος· ὃς εὐμενεῖ νόφ
Ξενάρκειον ἔδεκτο Κίρραθεν ἐστεφανωμένον
20 υἱὸν ποίᾳ Παρνασσίδι Δωριεῖ τε κώμῳ.

Β' ἔπεσε δ' οὐ Χαρίτων ἐκάς
ἀδικαιόπολις ἀρεταῖς
κλειναῖσιν Αἰακιδᾶν
θηγοῖσα νᾶσος· τελέαν δ' ἔχει
25 δόξαν ἀπ' ἀρχᾶς. πολλοῖσι μὲν γὰρ αἰείδεται
νικαφόροις ἐν ἀέθλοις θρέψαισα καὶ θοαῖς
ὑπερτάτους ἥρωας ἐν μάχαις·

τὰ δὲ καὶ ἀνδράσιν ἐμπρέπει.
εἰμὶ δ' ἄσυχλος ἀναθέμεν
30 πᾶσαν μακραγορίαν

λύρα τε καὶ φθέγματι μαλθακῶ,
μὴ κόρος ἐλθὼν κνίσῃ. τὸ δ' ἐν ποσὶ μοι τράχον
ἵτω τεδὸν χρέος, ὧ παῖ, νεώτατον καλῶν,
ἐμᾶ ποτανὸν ἀμφὶ μαχανᾶ.

35 παλαισμάτεσσι γὰρ ἰχνεύων ματραδελφεοῦς
Οὐλυμπία τε Θεόγνητον οὐ κατελέγχεις,
οὐδὲ Κλειτομάχοιο νίκαν Ἴσθμοῖ θρασύγυιον·
αὔξων δὲ πάτρην Μειδυλιδᾶν λόγον φέρεις,
τὸν ὄνπερ ποτ' Ὀϊκλέος παῖς ἐν ἑπταπύλοις ἰδὼν
40 υἱὸς Θήβαις αἰνίζατο παρμένοντασ ἀίχμᾶ,

Γ' ὁπότε' ἀπ' Ἄργεος ἦλθον
δευτέραν ὁδὸν Ἐπίγονοι.
ὧδ' εἶπε μαρναμένων·
‘φυᾶ τὸ γενναῖον ἐπιπρέπει
45 ἐκ πατέρων παισὶ λῆμα. θαέομαι σαφές
δράκοντα ποικίλον αἰθᾶς Ἀλκμᾶν' ἐπ' ἀσπίδος
νωμῶντα πρῶτον ἐν Κάδμου πύλαις.

ὁ δὲ καμὼν προτέρα πάθα
νῦν ἀρείονος ἐνέχεται
50 ὄρνιχος ἀγγελία
Ἄδραστος ἦρως· τὸ δὲ οἴκοθεν
ἀντία πράξει. μόνος γὰρ ἐκ Δαναῶν στρατοῦ
θανόντος ὅστέα λέξαις υἱοῦ, τύχα θεῶν
ἀφίξεται λαῶ σὺν ἀβλαβεῖ

55 Ἄβαντος εὐρυχόρους ἀγνιάς· τοιαῦτα μὲν
ἐφθέγξατ' Ἀμφιάρηος. χαίρων δὲ καὶ αὐτός
Ἀλκμᾶνα στεφάνοισι βάλλω, ραίνω δὲ καὶ ὕμνω,
γείτων ὅτι μοι καὶ κτεάνων φύλαξ ἐμῶν
ὑπάντασεν ἰόντι γᾶς ὀμφαλὸν παρ' ἀοίδιμον,
60 μαντευμάτων τ' ἐφάψατο συγγόνοισι τέχνης.

Δ' τὸ δ', Ἑκαταβόλε, πάνδοκον
ναὸν εὐκλέα διανέμων

Πυθῶνος ἐν γυάλοις,
τὸ μὲν μέγιστον τόθι χαρμάτων
65 ὦπασας, οἴκοι δὲ πρόσθεν ἀρπαλέαν δόσιν
πενταεθλίου σὺν ἐορταῖς ὑμαῖς ἐπάγαγες·
ᾧναξ, ἐκόντι δ' εὐχομαι νόφω

κατά τιν' ἀρμονίαν βλέπειν
ἀμφ' ἕκαστον, ὅσα νέομαι.
70 κώφω μὲν ἀδυμελεῖ
Δίκα παρέστακε· θεῶν δ' ὅπιν
ἄφθονον αἰτέω, Ξέναρκες, ὑμετέραις τύχαις.
εἰ γάρ τις ἐσλὰ πέπαται μὴ σὺν μακρῷ πόνῳ,
πολλοῖς σοφὸς δοκεῖ πεδ' ἀφρόνων

75 βίον κορυσσέμεν ὀρθοβούλοισι μηχαναῖς·
τὰ δ' οὐκ ἐπ' ἀνδράσι κεῖται· δαίμων δὲ παρίσχει·
ἄλλοτ' ἄλλον ὑπερθε βάλλων, ἄλλον δ' ὑπὸ χειρῶν,
μέτρῳ καταβαίνει· [ἐν] Μεγάροις δ' ἔχεις γέρας,
μυχῶ τ' ἐν Μαραθῶνος, Ἥρας τ' ἀγῶν' ἐπιχώριον
80 νίκαις τρισσαῖς, ὠριστόμενες, δάμασσας ἔργῳ·

Ε' τέτρασι δ' ἔμπετες ὑψόθεν
σωμάτεσσι κακὰ φρονέων,
τοῖς οὔτε νόστος ὁμῶς
ἐπαλπνος ἐν Πυθιάδι κρίθη,
85 οὐδὲ μολόντων παρ' ματέρ' ἀμφὶ γέλως γλυκύς
ᾧρσεν χάριν· κατὰ λαύρας δ' ἐχθρῶν ἀπάοροι
πτώσσοντι, συμφορᾷ δεδαγμένοι.

ὁ δὲ καλόν τι νέον λαχὼν
ἀβρότατος ἔπι μεγάλας
90 ἐξ ἐλπίδος πέταται
ὑποπτέροις ἀνορέαις, ἔχων
κρέσσονα πλούτου μέριμναν. ἐν δ' ὀλίγῳ βροτῶν
τὸ τερπνὸν αὔξεται· οὔτῳ δὲ καὶ πίτνει χαμαί,
ἀποτρόφῳ γνῶμα σεσεισμένον.

95 ἐπάμεροι· τί δέ τις; τί δ' οὐ τις; σκιάς ὄναρ
ἄνθρωπος. ἀλλ' ὅταν αἴγλα διόσδοτος ἔλθῃ,
λαμπρὸν φέγγος ἔπεστιν ἀνδρῶν καὶ μείλιχος αἰών.
Αἴγινα φίλα μάτερ, ἐλευθέρῳ στόλῳ
πόλιν τάνδε κόμιζε Δὶ καὶ κρέοντι σὺν Αἰακῷ
100 Πηλεΐ τε καγαθῷ Τελαμῶνι σὺν τ' Ἀχιλλεΐ.

ΙΧ. ΤΕΛΕΣΙΚΡΑΤΗ ΚΥΡΗΝΑΙΩΙ ΟΠΛΙΤΟΔΡΟΜΩΙ

Α' Ἐθέλω χαλκάσπιδα Πυθιονίκαν
σὺν βαθυζώνοισιν ἀγγέλλων
Τελεσικράτη Χαρίτεσσι γεγωνεῖν
ὄλβιον ἄνδρα διωξίππου στεφάνωμα Κυράνας·
5 τὰν ὁ χαιτάεις ἀνεμοσφαράγων ἐκ Παλίου κόλπων ποτὲ Λατοῖδας
ἄρπασ', ἔνικέ τε χρυσέῳ παρθένον ἀγροτέραν
δίφρῳ, τόθι νιν πολυμήλου
καὶ πολυκαρποτάτας θῆκε δέσποιναν χθονός
ρίζαν ἀπείρου τρίταν εὐήρατον θάλλοισαν οἰκεῖν.

ὑπέδεκτο δ' ἀργυρόπεζ' Ἀφροδίτα
10 Δάλιον ξεῖνον θεοδμάτων
ὀχέων ἐφαπτομένα χερὶ κούφα·
καὶ σφιν ἐπὶ γλυκεραῖς εὐναῖς ἐρατὰν βάλεν αἰδῶ,
ξυνὸν ἀρμόζοισα θεῶ τε γάμον मिχθέντα κούρα θ' Ὑψέος εὐρυβία
ὃς Λαπιθᾶν ὑπερόπλων τουτάκις ἦν βασιλεύς,
ἐξ Ὠκεανοῦ γένος ἦρως
15 δεύτερος· ὃν ποτε Πίνδου κλεενναῖς ἐν πτυχαῖς
Ναῖς εὐφρανθεῖσα Πηνειοῦ λέχει Κρέοισ' ἔτικτεν,

Γαίας θυγάτηρ. ὁ δὲ τὰν εὐώλενον
θρέψατο παῖδα Κυράναν· ἃ μὲν οὕθ' ἰστῶν παλιμβάμους ἐφίλησεν
ὁδοῦς,
οὔτε δείπνων τοῖκουριᾶν' μεθ' ἑταιρᾶν τέρψιας,
20 ἀλλ' ἀκόντεσσιν τε χαλκέοις
φασγάνῳ τε μαρναμένα κεράϊζεν ἀγρίους
θῆρας, ἣ πολλὰν τε καὶ ἡσύχιον
βουσὶν εἰρήναν παρέχοισα πατρώαις, τὸν δὲ σύγκοιτον γλυκύν
παῦρον ἐπὶ γλεφάροις
25 ὕπνον ἀναλίσκοισα ῥέποντα πρὸς ἁῶ.

Β' κίχε νιν λέοντί ποτ' εὐρυφαρέτρας
ὀβρίμῳ μούναν παλαιοῖσαν
ἄτερ ἐγγέων ἐκάεργος Ἀπόλλων.

αὐτίκα δ' ἐκ μεγάρων Χίρωνα προσήνεπε φωνᾷ·
30 'σεμνὸν ἄντρον, Φιλλυρίδα προλιπὼν θυμὸν γυναικὸς καὶ
μεγάλαν δύνασιν
θαύμασον, οἷον ἀταρβεῖ νεῖκος ἄγει κεφαλᾷ,
μόχθου καθύπερθε νεῶνις
ἦτορ ἔχουσα· φόβῳ δ' οὐ κεχείμανται φρένες.
τίς νιν ἀνθρώπων τέκεν; ποίας δ' ἀποσπασθεῖσα φύτλας

ὀρέων κευθμῶνας ἔχει σκιοέντων,
35 γεύεται δ' ἀλκᾶς ἀπειράντου;
ὅσια κλυτὰν χέρα οἱ προσενεγκεῖν
ἦρα καὶ ἐκ λεχέων κεῖραι μελιαδέα ποίαν;'·
τὸν δὲ Κένταυρος ζαμενής, ἀγανᾶ χλοαρὸν γελάσσαις ὀφρυῖ, μῆτιν
ἔάν
εὐθὺς ἀμείβετο· 'κρυπταὶ κλαῖδες ἐντὶ σοφᾶς
Πειθοῦς ἱερᾶν φιλοτάτων,
40 Φοῖβε, καὶ ἐν τε θεοῖς τοῦτο κἀνθρώποις ὁμῶς
αἰδέοντ', ἀμφανδὸν ἀδείας τυχεῖν τὸ πρῶτον εὖνᾶς.

καὶ γὰρ σέ, τὸν οὐ θεμιτὸν ψεύδει θιγεῖν,
ἔτραπε μείλιχος ὀργὰ παρφάμεν τοῦτον λόγον. κούρας δ' ὀπόθεν
γενεάν
ἐξερωτᾷς, ὦ ἄνα; κύριον ὅς πάντων τέλος
45 οἶσθα καὶ πάσας κελεύθους·
ὅσσα τε χθὼν ἡρινὰ φύλλ' ἀναπέμπει, χῶπόσαι
ἐν θαλάσσᾳ καὶ ποταμοῖς ψάμαθοι
κύμασιν ῥιπαῖς τ' ἀνέμων κλονέονται, χῶ τι μέλλει, χῶπόθεν
ἔσσεται, εὔ καθορᾷς.
50 εἰ δὲ χρή καὶ παρ σοφὸν ἀντιφερίζαι,

Γ' ἐρέω· ταῦτα πόσις ἵκεο βᾶσαν
τάνδε, καὶ μέλλεις ὑπὲρ πόντου
Διὸς ἔξοχον ποτὶ κᾶπον ἐνεῖκαι·
ἐνθα νιν ἀρχέπολιν θήσεις, ἐπὶ λαὸν ἀγείραις
55 νασιώταν ὄχθον ἐς ἀμφίπεδον· νῦν δ' εὐρυλείμων πότνιά σοι
Λιβύα
δέξεται εὐκλέα νύμφαν δώμασιν ἐν χρυσέοις

πρόφρων· ἵνα οἱ χθονὸς αἴσαν
αὐτίκα συντελέθειν ἔννομον δωρήσεται,
οὔτε παγκάρπων φυτῶν νάποινον οὔτ' ἀγνῶτα θηρῶν.

τόθι παῖδα τέξεται, ὃν κλυτὸς Ἑρμᾶς
60 εὐθρόνοις Ὠραισι καὶ Γαίᾳ
ἀνελὼν φίλας ὑπὸ ματέρος οἴσει.
ταὶ δ' ἐπιγουνίδιον θαησάμεναι βρέφος αὐταῖς,
νέκταρ ἐν χεῖλεσσι καὶ ἀμβροσίαν στάξοισι, θήσονται τέ νιν
ἀθάνατον,
Ζῆνα καὶ ἀγνὸν Ἀπόλλων', ἀνδράσι χάρμα φίλοις
ἄγχιστον ὁπάονα μῆλων,
65 Ἀγρέα καὶ Νόμιον, τοῖς δ' Ἀρισταῖον καλεῖν.
ὥς ἄρ' εἰπὼν ἔντυεν τερπνὰν γάμου κραίνειν τελευτάν.

ὥκεῖα δ' ἐπείγομένων ἤδη θεῶν
πρᾶξις ὁδοὶ τε βραχεῖαι. κεῖνο κεῖν' ἄμαρ διαίτασεν· θαλάμῳ δὲ
μῖγεν
ἐν πολυχρύσῳ Λιβύας· ἵνα καλλίσταν πόλιν
70 ἀμφέπει κλεινάν τ' ἀέθλοις.
καί νυν ἐν Πυθωνί νιν ἀγαθέα Καρνειάδα
υἱὸς εὐθαλεῖ συνέμειξε τύχᾳ·
ἔνθα νικάσαις ἀνέφανε Κυράναν, ἧ νιν εὐφρων δέξεται
καλλιγύναικι πάτρᾳ
75 δόξαν ἱμερτὰν ἀγαγόντ' ἀπὸ Δελφῶν.

Δ' ἀρεταὶ δ' αἰεὶ μεγάλαι πολύμυθοι·
βαιὰ δ' ἐν μακροῖσι ποικίλλειν
ἀκοὰ σοφοῖς· ὁ δὲ καιρὸς ὁμοίως
παντὸς ἔχει κορυφάν. ἔγνον ποτὲ καὶ Ἰόλαον
80 οὐκ ἀτιμασαντά νιν ἐπτάπυλοι Θῆβαι· τόν, Εὐρυσθηὸς ἐπεὶ
κεφαλάν
ἔπραθε φασγάνου ἀκμᾶ, κρύψαν ἔνερθ' ὑπὸ γᾶν
διφρηλάτα Ἀμφιτρύωνος
σάματι, πατροπάτωρ ἔνθα οἱ Σπαρτῶν ξένος
κεῖτο, λευκίπποισι Καδμείων μετοικήσαις ἀγνυαῖς.

τέκε οἱ καὶ Ζηνὶ μιγεῖσα δαΐφρων
85 ἐν μόναις ὠδῖσιν Ἀλκμήνα
διδύμων κρατησίμαχον σθένος υἱὼν.
κωφὸς ἀνὴρ τις, ὃς Ἡρακλεῖ στόμα μὴ περιβάλλει,
μῆδ' Διρκαίων ὕδατων ἀεὶ μέμνεται, τὰ νιν θρέψαντο καὶ Ἴφικλέα·
τοῖσι τέλειον ἐπ' εὐχᾷ κωμάσομαί τι παθὼν
ἐσλόν. Χαρίτων κελαδεννᾶν
90 μὴ με λίποι καθαρὸν φέγγος. Αἰγίνα τε γάρ
φαμί Νίσου τ' ἐν λόφῳ τρὶς δὴ πόλιν τάνδ' εὐκλείξει,

σιγαλὸν ἀμαχανίαν ἔργῳ φυγών·
οὐνεκεν, εἰ φίλος ἀστῶν, εἴ τις ἀντάεις, τό γ' ἐν ξυνῷ πεποναμένον
εὖ
μὴ λόγον βλάπτων ἀλίοιο γέροντος κρυπτέτω·
95 κείνος αἰνεῖν καὶ τὸν ἐχθρόν
παντὶ θυμῷ σύν τε δίκῃ καλὰ ῥέζοντ' ἔννεπεν.
πλεῖστα νικάσαντά σε καὶ τελεταῖς
ὠρίαίς ἐν Παλλάδος εἶδον ἄφωνοί θ' ὥς ἕκασται φίλτατον
παρθενικαὶ πόσιν ἦ
100 υἱὸν εὖχοντ', ὃ Τελεσίκρατες, ἔμμεν,

Ε' ἐν [τ'] Ὀλυμπίοισί τε καὶ βαθυκόλπου
Γᾶς ἀέθλοις ἐν τε καὶ πᾶσιν
ἐπιχωρίοις. ἐμὲ δ' οὖν τις ἀοιδᾶν
δίψαν ἀκειόμενον πρᾶσσει χρέος, αὐτίς ἐγεῖραι
105 καὶ παλαιὰν δόξαν ἐὼν προγόνων· οἷοι Λιβύσσης ἀμφὶ γυναικὸς
ἔβαν
ἴτρασα πρὸς πόλιν, Ἀνταίου μετὰ καλλίκομον
μναστήρες ἀγακλέα κούραν
τὰν μάλα πολλοὶ ἀριστῆες ἀνδρῶν αἵτεον
σύγγονοι, πολλοὶ δὲ καὶ ξείνων. ἐπεὶ θαητὸν εἶδος

ἔπλετο· χρυσοστεφάνου δέ οἱ Ἥβας
110 καρπὸν ἀνθήσαντ' ἀποδρέψαι
ἔθελον. πατὴρ δὲ θυγατρὶ φυτεύων
κλεινότερον γάμον, ἄκουσεν Δαναόν ποτ' ἐν Ἄργει
οἷον εὖρεν τεσσαράκοντα καὶ ὀκτὼ παρθένοισι πρὶν μέσον ἄμαρ,

ἐλεῖν

ὠκύτατον γάμον· ἔστασεν γὰρ ἅπαντα χορόν

ἐν τέρμασιν αὐτίκ' ἀγῶνος·

115 σὺν δ' ἀέθλοις ἐκέλευσεν διακρίναι ποδῶν,

ἄντινα σχήσοι τις ἡρώων, ὅσοι γαμβροὶ σφιν ἦλθον.

οὕτω δ' ἐδίδου Λίβυς ἀρμόζων κόρα

νυμφίον ἄνδρα· ποτὶ γραμμᾷ μὲν αὐτὰν σταῖσε κοσμήσας, τέλος

ἔμμεν ἄκρον,

εἶπε δ' ἐν μέσσοις ἀπάγεσθαι, ὅς ἂν πρῶτος θορών

120 ἀμφὶ οἱ ψαύσειε πέπλοις.

ἔνθ' Ἀλεξίδαμος, ἐπεὶ φύγε λαιψηρὸν δρόμον,

παρθένον κεδνὰν χερὶ χειρὸς ἐλών

ἄγεν ἱππευτῶν Νομάδων δι' ὅμιλον. πολλὰ μὲν κεῖνοι δίκον

φύλλ' ἔπι καὶ στεφάνους·

125 πολλὰ δὲ πρόσθεν πτερὰ δέξατο νικᾶν.

Χ. ΙΠΠΟΚΛΕΙ ΘΕΣΣΑΛΩΙ ΠΑΙΔΙ ΔΙΑΥΛΟΔΡΟΜΩΙ

Α' Ὀλβία Λακεδαίμων,
μάκαιρα Θεσσαλία. πατρὸς δ' ἀμφοτέραις ἐξ ἐνός
ἀριστομάχου γένος Ἡρακλέος βασιλεύει.
τί κομπέω παρὰ καιρόν; ἀλλὰ με Πυθῷ τε καὶ τὸ Πελινναῖον ἀπύει
5 Ἀλεύα τε παῖδες, Ἴπποκλέα θέλοντες
ἀγαγεῖν ἐπικωμίαν ἀνδρῶν κλυτὰν ὅπα.

γεύεται γὰρ ἀέθλων·
στρατῶ τ' ἀμφικτιόνων ὁ Παρνάσσιος αὐτὸν μυχὸς
διαυλοδρομαῖν ὑπατον παίδων ἀνέειπεν.
10 Ἄπολλον, γλυκὺ δ' ἀνθρώπων τέλος ἀρχά τε δαίμονος ὀρνύντος
αὔξεται·
ὁ μὲν που τεοῖς τε μήδεσι τοῦτ' ἔπραξεν,
τὸ δὲ συγγενὲς ἐμβέβακεν ἴχνεσιν πατρός

Ὀλυμπιονίκα δις ἐν πολεμαδόκοις
Ἄρεος ὅπλοις·
15 ἔθηκε καὶ βαθυλείμων ὑπὸ Κίρρας πετρᾶν
ἀγὼν κρατησίποδα Φρικίαν.
ἔποιτο μοῖρα καὶ ὑστέραισιν
ἐν ἀμέραις ἀγάνορα πλοῦτον ἀνθεῖν σφίσιν·

Β' τῶν δ' ἐν Ἑλλάδι τερπνῶν
20 λαχόντες οὐκ ὀλίγαν δόσιν, μὴ φθονεραῖς ἐκ θεῶν
μετατροπίαις ἐπικύρσαιεν. θεὸς εἴη
ἀπήμων κέαρ· εὐδαίμων δὲ καὶ ὑμνητὸς οὔτος ἀνὴρ γίνεται σοφοῖς,
ὃς ἂν χερσὶν ἢ ποδῶν ἀρετᾶ κρατήσais
τὰ μέγιστ' ἀέθλων ἔλη τόλμα τε καὶ σθένει,

25 καὶ ζώων ἔτι νεαρόν
κατ' αἶσαν υἱὸν ἴδη τυχόντα στεφάνων Πυθίων.
ὁ χάλκεος οὐρανὸς οὐ ποτ' ἀμβατὸς αὐτῷ·
ὅσαις δὲ βροτὸν ἔθνος ἀγλαΐαις ἀπτόμεσθα, περαίνει πρὸς ἔσχατον
πλόον· ναυσὶ δ' οὔτε πεζὸς ἰὼν <κεν> εὖροις

30 ἐς Ὑπερβορέων ἀγῶνα θαυμαστὰν ὁδόν.

παρ' οἷς ποτε Περσεὺς ἐδαίσατο λαγέτας,
δῶματ' ἐσελθών,
κλειτὰς ὄνων ἐκατόμβας ἐπιτόσσαις θεῶ
ῥέζοντας· ὧν θαλίαις ἔμπεδον
35 εὐφαιμίαις τε μάλιστ' Ἀπόλλων
χαίρει, γελᾷ θ' ὀρῶν ὕβριν ὀρθίαν κνωδάλων.

Γ' Μοῖσα δ' οὐκ ἀποδαμεῖ
τρόποις ἐπὶ σφετέροισι· παντᾷ δὲ χοροὶ παρθένων
λυρᾷν τε βοαὶ καναχαί τ' αὐλῶν δονέονται·
40 δάφνα τε χρυσέα κόμας ἀναδήσαντες εἰλαπινάζουσιν εὐφρόνως.
νόσοι δ' οὔτε γῆρας οὐλόμενον κέκραται
ἱερᾷ γενεᾷ· πόνων δὲ καὶ μαχᾷν ἄτερ

οἰκέοισι φυγόντες
ὑπέρδικον Νέμεσιν. θρασεῖα δὲ πνέων καρδία
45 μόλιν Δανάας ποτὲ παῖς, ἀγεῖτο δ' Ἀθάναι,
ἐς ἀνδρῶν μακάρων ὄμιλον· ἔπεφνεν τε Γοργόνα, καὶ ποικίλον κάραι
δρακόντων φόβαισιν ἤλυθε νασιώταις
λίθινον θάνατον φέρων. ἐμοὶ δὲ θαυμάσαι

θεῶν τελεσάντων οὐδέν ποτε φαίνεται
50 ἔμμεν ἄπιστον.
κώπαν σχάσον, ταχὺ δ' ἄγκυραν ἔρεισον χθονί
πρόφραθε, χοιράδος ἄλκαρ πέτρας.
ἐγκωμίων γὰρ ἄωτος ὕμνων
ἐπ' ἄλλοτ' ἄλλον ὅτε μέλισσα θύνει λόγον.

Δ' ἔλπομαι δ' Ἐφυραίῳν
56 ὅπ' ἀμφὶ Πηνειὸν γλυκεῖαν προχεόντων ἐμάν
τὸν Ἴπποκλέαν ἔτι καὶ μᾶλλον σὺν αἰοιδαῖς
ἕκατι στεφάνων θαητὸν ἐν ἄλιξι θησέμεν ἐν καὶ παλαιτέροις,
νέαισιν τε παρθένοισι μέλημα. καὶ γάρ
60 ἐτέρους ἐτέρων ἔρωτες ἐκνίζαν φρένας·

τῶν δ' ἕκαστος ὀρούει,

τυχών κεν ἀρπαλέαν σχέθαι φροντίδα τὰν παρ ποδός·
τὰ δ' εἰς ἐνιαυτὸν ἀτέκμαρτον προνοῆσαι.
πέποιθα ξενία προσανείθωρακος, ὅσπερ ἐμὰν ποιπνύων χάριν
65 τόδ' ἔξευξεν ἄρμα Πιερίδων τετράορον,
φιλέων φιλέοντ', ἄγων ἄγοντα προφρόνως.

πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει
καὶ νόος ὀρθός.

ἀδελφεοῖσι τ' ἐπαινέσομεν ἐσλοῖς, ὅτι
70 ὑψοῦ φέροντι νόμον Θεσσαλῶν
αὔξοντες· ἐν δ' ἀγαθοῖσι κεῖται
πατρώϊαι κεδναὶ πολίων κυβερνάσεις.

ΧΙ. ΘΡΑΣΥΔΑΙΩΙ ΘΗΒΑΙΩΙ ΠΑΙΔΙ ΣΤΑΔΙΕΙ

Α' Κάδμου κόραι, Σεμέλα μὲν Ὀλυμπιάδων ἀγνιάτι,
Ἴνῳ δὲ Λευκοθέα
ποντιᾶν ὁμοθάλαμε Νηρηίδων,
ἴτε σὺν Ἡρακλέος ἀριστογόνῳ
ματρὶ παρὰ Μελίαν χρυσέων ἐς ἄδυτον τριπόδων
5 θησαυρόν, ὃν περὶ ἀλλ' ἐτίμασε Λοξίας,

Ἴσμήνιον δ' ὀνύμαξεν, ἀλαθέα μαντίων θῶκον,
ὃ παῖδες Ἀρμονίας,
ἐνθα καὶ νυν ἐπίνομον ἠρωίδων
στρατὸν ὁμαγερέα καλεῖ συνίμεν,
ὄφρα θέμιν ἱερὰν Πυθῶνά τε καὶ ὀρθοδίκαν
10 γὰς ὁμφαλὸν κελαδήσεται ἄκρα σὺν ἐσπέρᾳ

ἐπταπύλοισι Θήβαις
χάριν ἀγῶνι τε Κίρρας,
ἐν τῷ Θρασυδᾶος ἔμνασεν ἐστίαν
τρίτον ἔπι στέφανον πατρώαν βαλὼν,
15 ἐν ἀφνεαῖς ἀρούραισι Πυλάδα
νικῶν ξένου Λάκωνος Ὀρέστα.

Β' τὸν δὴ φονευομένου πατρὸς Ἀρσινόα Κλυταιμῆστρας
χειρῶν ὑπο κρατερᾶν
ἐκ δόλου τροφὸς ἄνελε δυσπενθέος,
ὁπότε Δαρδανίδα κόραν Πριάμου
20 Κασσάνδραν πολιῷ χαλκῷ σὺν Ἀγαμεμνονίᾳ
ψυχᾷ πόρου' Ἀχέροντος ἀκτὰν παρ' εὖσκιον

νηλὴς γυνά. πότερόν νιν ἄρ' Ἰφιγένει' ἐπ' Εὐρίπῳ
σφαχθεῖσα τῆλε πάτρας
ἔκνισεν βαρυπάλαμον ὄρσαι χόλον;
ἥ ἐτέρῳ λέχει δαμαζομένην
25 ἐννύχοι πάραγον κοῖται; τὸ δὲ νέαις ἀλόχοις
ἐχθιστον ἀμπλάκιον καλύψαι τ' ἀμάχανον

ἄλλοτρίαισι γλώσσαις·
κακολόγοι δὲ πολῖται.
ἴσχει τε γὰρ ὄλβος οὐ μείονα φθόνον·
30 ὁ δὲ χαμηλὰ πνέων ἄφαντον βρέμει.
θάνεν μὲν αὐτὸς ἥρως Ἀτρεΐδας
ἴκων χρόνῳ κλυταῖς ἐν Ἀμύκλαις,

Γ' μάντιν τ' ὄλεσσε κόραν, ἐπεὶ ἀμφ' Ἑλένα πυρωθέντας
Τρώων ἔλυσε δόμους
ἀβρότατος. ὁ δ' ἄρα γέροντα ξένον
35 Στροφίον ἐξίκετο, νέα κεφαλὰ,
Παρνασσοῦ πόδα ναίοντ'· ἀλλὰ χρονίῳ σὺν Ἄρει
πέφνεν τε ματέρα θῆκε τ' Αἴγισθον ἐν φοναῖς.

ἦρ', ὦ φίλοι, κατ' ἀμευσίπορον τρίοδον ἐδινάθην,
ὀρθὰν κέλευθον ἰὼν
τὸ πρίν· ἦ μέ τις ἄνεμος ἔξω πλόου
40 ἔβαλεν, ὥς ὅτ' ἄκατον ἐνναλίαν;
Μοῖσα, τὸ δὴ τεόν, εἰ μισθοῖο συνέθευ παρέχειν
φωνὰν ὑπάργυρον, ἄλλοτ' ἄλλα ταρασσέμεν

ἦ πατρὶ Πυθονίκῳ
τό γέ νυν ἦ Θρασυδάῳ,
45 τῶν εὐφροσύνα τε καὶ δόξ' ἐπιφλέγει.
τὰ μὲν <ἐν> ἄρμασι καλλίνικοι πάλαι
Ὀλυμπία τ' ἀγώνων πολυφάτων
ἔσχον θοὰν ἀκτῖνα σὺν ἵπποις,

Δ' Πυθοῖ τε γυμνὸν ἐπὶ στάδιον καταβάντες ἤλεγξαν
50 Ἑλλανίδα στρατιὰν
ὠκύτατι. θεόθεν ἐραίμαν καλῶν,
δυνατὰ μαιόμενος ἐν ἀλικία.
τῶν γὰρ ἀνὰ πτόλιν εὐρίσκων τὰ μέσα μακροτέρῳ
ὄλβῳ τεθαλότα, μέμορμ' αἶσαν τυραννίδων·

ξυναῖσι δ' ἀμφ' ἀρεταῖς τέταμαι· φθονεροὶ δ' ἀμύνονται.
55 <ἀλλ'> εἴ τις ἄκρον ἐλὼν

ἤσυχ᾽ ἄ τε νεμόμενος αἰνὰν ὕβριν
ἀπέφυγεν, μέλανος [δ'] ἄν ἐσχατιὰν
καλλίονα θανάτου «στεῖχου» γλυκυτάτα γενεᾷ
εὐώνυμον κτεάνων κρατίστην χάριν πορών·

ἄ τε τὸν Ἴφικλείδαν
60 διαφέρει Ἰόλαον
ὑμνητὸν ἐόντα, καὶ Κάστορος βίαν,
σέ τε, ἄναξ Πολύδευκες, υἱοὶ θεῶν,
τὸ μὲν παρ' ἅμαρ ἔδραισι Θεράπνας,
τὸ δ' οἰκέοντας ἔνδον Ὀλύμπου.

XII. ΜΙΔΑΙ ΑΥΛΗΤΗ ΑΚΡΑΓΑΝΤΙΝΩΙ

Α' Αιτέω σε, φιλάγλαε, καλλίστα βροτεᾶν πολίων,
Φερσεφόνας ἔδος, ἃ τ' ὄχθαις ἐπι μηλοβότου
ναίεις Ἀκράγαντος εὐδμάτων κολώναν, ὧ ἄνα,
ἵλαος ἀθανάτων ἀνδρῶν τε σὺν εὐμενίᾳ
5 δέξαι στεφάνωμα τόδ' ἐκ Πυθῶνος εὐδόξῳ Μίδα
αὐτόν τε νιν Ἑλλάδα νικάσαντα τέχνα, τάν ποτε
Παλλὰς ἐφεῦρε θρασειᾶν Ἐργόνων
οὐλίον θρηῖνον διαπλέξαις Ἀθήνα·

Β' τὸν παρθενίοις ὑπὸ τ' ἀπλάτοις ὀφίων κεφαλαῖς
10 ἅϊε λειβόμενον δυσπενθεῖ σὺν καμάτῳ,
Περσεὺς ὁπότε τρίτον ἄυσεν κασιγνητᾶν μέρος
ἐνναλία Σερίφῳ λαοῖσί τε μοῖραν ἄγων.
ἦτοι τό τε θεσπέσιον Φόρκοι' ἀμαύρωσεν γένος,
λυγρόν τ' ἔρανον Πολυδέκτα θῆκε ματρός τ' ἔμπεδον
15 δουλοσύναν τό τ' ἀναγκαῖον λέχος,
εὐπαράου κρᾶτα συλάσαις Μεδοίσας

Γ' υἱὸς Δανάας, τὸν ἀπὸ χρυσοῦ φαμέν αὐτορύτου
ἔμμεναι. ἀλλ' ἐπεὶ ἐκ τούτων φίλον ἄνδρα πόνων
ἐρρύσατο παρθένος αὐλῶν τεῦχε πάμφωνον μέλος,
20 ὄφρα τὸν Εὐρυάλας ἐκ καρπαλιμᾶν γενύων
χρημφθέντα σὺν ἔντεσι μιμήσαιτ' ἐρικλάγκταν γόον.
εὔρεν θεός· ἀλλὰ νιν εὐροῖς' ἀνδράσι θνατοῖς ἔχειν,
ὠνύμασεν κεφαλᾶν πολλᾶν νόμον,
εὐκλεᾶ λαοσσόων μναστῆρ' ἀγώνων,

Δ' λεπτοῦ διανισόμενον χαλκοῦ θαμὰ καὶ δονάκων,
26 τοὶ παρὰ καλλίχορον ναίοισι πόλιν Χαρίτων
Καφισίδος ἐν τεμένει, πιστοὶ χορευτᾶν μάρτυρες.
εἰ δέ τις ὄλβος ἐν ἀνθρώποισιν, ἄνευ καμάτου
οὐ φαίνεται· ἐκ δὲ τελευτάσει νιν ἦτοι σάμερον
30 δαίμων τὸ δὲ μόρσιμον οὐ παρφυκτόν , ἀλλ' ἔσται χρόνος
οὗτος, ὃ καὶ τιν' ἀελπίᾳ βαλὼν

ἔμπαλιν γνώμας τὸ μὲν δώσει, τὸ δ' οὔπω.

Νεμεόνικοι — Nemean Odes

Ι. ΧΡΟΜΙΩΙ ΑΙΤΝΑΙΩΙ ΙΠΠΟΙΣ

Α' Ἄμπνευμα σεμνὸν Ἀλφεοῦ,
κλεινὰν Συρακοσσᾶν θάλας Ὀρτυγία,
δέμνιον Ἀρτέμιδος,
35 Δάλου κασιγνήτα, σέθεν ἀδυεπῆς
ὕμνος ὀρμᾶται θέμεν
αἶνον ἀελλοπόδων μέγαν ἵππων, Ζηνὸς Αἰτναίου χάριν·
ἄρμα δ' ὀτρύνει Χρομίου Νεμέα τ' ἔργμασιν νικαφόροις ἐγκώμιον
ζεῦξαι μέλος.

ἀρχαὶ δὲ βέβληνται θεῶν
κείνου σὺν ἀνδρὸς δαιμονίαις ἀρεταῖς.
10 ἔστι δ' ἐν εὐτυχίᾳ
πανδοξίας ἄκρον· μεγάλων δ' ἀέθλων
Μοῖσα μεμνᾶσθαι φιλεῖ.
σπεῖρέ νυν ἀγλαίαν τινὰ νάσῳ, τὰν Ὀλύμπου δεσπότης
Ζεὺς ἔδωκεν Φερσεφόνα, κατένευσέν τέ οἱ χαίταις, ἀριστεύουσιν
εὐκάρπου χθονός

15 Σικελίαν πείραν ὀρθώσιν κορυφαῖς πολίων ἀφνεαῖς·
ᾧπασε δὲ Κρονίων πολέμου μναστῆρά οἱ χαλκεντέος
λαὸν ἵππαιχμον, θαμὰ δὴ καὶ Ὀλυμπιάδων φύλλοις ἐλαινᾶν χρυσέοις
μιχθέντα. πολλῶν ἐπέβαν καιρὸν οὐ ψεύδει βαλὼν·

Β' ἔσταν δ' ἐπ' αὐλείαις θύραις
20 ἀνδρὸς φιλοξείνου καλὰ μελόμενος,
ἔνθα μοι ἀρμόδιον
δεῖπνον κεκόσμηται, θαμὰ δ' ἄλλοδαπῶν
οὐκ ἀπείρατοι δόμοι
ἐντί· λέλογχε δὲ μεμφομένοις ἐσλοὺς ὕδωρ καπνῷ φέρειν
25 ἀντίον. τέχνη δ' ἐτέρων ἕτεραι· χρή δ' ἐν εὐθείαις ὁδοῖς
στείχοντα μάρνασθαι φυᾷ.

πράσσει γὰρ ἔργῳ μὲν σθένης,
βουλαῖσι δὲ φρήν, ἐσόμενον προῖδεῖν

συγγενές οἷς ἔπεται.

Ἀγησιδάμου παῖ, σέο δ' ἀμφὶ τρόπῳ

30 τῶν τε καὶ τῶν χρήσιες.

οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύψαις ἔχειν,

ἀλλ' ἐόντων εὖ τε παθεῖν καὶ ἀκοῦσαι φίλοις ἐξαρκέων. κοιναὶ γὰρ
ἔρχοντ' ἐλπίδες

πολυπόνων ἀνδρῶν. ἐγὼ δ' Ἡρακλέος ἀντέχομαι προφρόνως

ἐν κορυφαῖς ἀρετᾶν μεγάλαις, ἀρχαῖον ὀτρύνων λόγον,

35 ὥς, ἐπεὶ σπλάγχνων ὕπο ματέρος αὐτίκα θαητὰν ἐς αἴγλαν παῖς
Διός

ὠδῖνα φεύγων διδύμῳ σὺν κασιγνήτῳ μόλεν,

Γ' ὥς [τ'] οὐ λαθὼν χρυσόθρονον

Ἦραν κροκωτὸν σπάργανον ἐγκατέβα·

ἀλλὰ θεῶν βασιλέα

40 σπερχθεῖσα θυμῷ πέμπε δράκοντας ἄφαρ.

τοὶ μὲν οἰχθεισᾶν πυλᾶν

ἐς θαλάμου μυχὸν εὐρὺν ἔβαν, τέκνοισιν ὠκείας γνάθους

ἀμφελίζασθαι μεμαῶτες· ὁ δ' ὀρθὸν μὲν ἄντεινεν κάρα, πειρᾶτο δὲ
πρῶτον μάχας,

δισσαῖσι δοιοῦς αὐχένων

45 μάρψαις ἀφύκτοις χερσὶν ἑαῖς ὄφιας.

ἀγχομένοις δὲ χρόνος

ψυχᾶς ἀπέπνευσεν μελέων ἀφάτων.

ἐκ δ' ἄρ' ἄτλατον δέος

πλᾶξε γυναῖκας, ὅσαι τύχον Ἀλκμήνας ἀρήγοισαι λέχει·

50 καὶ γὰρ αὐτὰ ποσσὶν ἄπεπλος ὀρούσαις· ἀπὸ στρωμονᾶς ὅμως
ἄμυνεν ὕβριν κνωδάλων.

ταχὺ δὲ Καδμείων ἀγοὶ χαλκείοις σὺν ὅπλοις ἔδραμον ἀθρόοι,

ἐν χερὶ δ' Ἀμφιτρύων κολεοῦ γυμνὸν τινάσσων <φάσανον>

ἵκετ', ὀξείαις ἀνίαισι τυπεῖς. τὸ γὰρ οἰκεῖον πιέζει πάνθ' ὁμῶς·

εὐθύς δ' ἀπήμων κραδίᾳ κᾶδος ἀμφ' ἀλλότριον.

Δ' ἔστα δὲ θάμβει δυσφόρῳ

56 τερπνῷ τε μιχθείς. εἶδε γὰρ ἐκνόμιον
λῆμά τε καὶ δύναμιν
υἱοῦ· παλίγλωσσον δέ οἱ ἀθάνατοι
ἀγγέλων ῥῆσιν θέσαν.

60 γείτονα δ' ἐκκάλεσεν Διὸς ὑψίστου προφάταν ἔξοχον,
ὀρθόμαντιν Τειρεσίαν· ὁ δέ οἱ φράζε καὶ παντὶ στρατῷ, ποίαις
ὁμιλήσει τύχαις,

ὅσσους μὲν ἐν χέρσῳ κτανών,
ὅσσους δὲ πόντῳ θῆρας ἀῖδροδίκας·
καὶ τίνα σὺν πλαγίῳ

65 ἀνδρῶν κόρῳ στείχοντα τὸν ἐχθρότατον
φᾶ ἐ δαώσειν μόρον.

καὶ γὰρ ὅταν θεοὶ ἐν πεδίῳ Φλέγρας Γιγάντεσσιν μάχην
ἀντιάζωσιν, βελέων ὑπὸ ῥιπαῖσι κείνου φαιδίμαν γαίᾳ πεφύρσεσθαι
κόμαν

ἔνεπεν· αὐτὸν μὰν ἐν εἰρήνῃ τὸν ἅπαντα χρόνον «ἐν» σχερῷ
70 ἥσυχίαν καμάτων μεγάλων ποινὰν λαχόντ' ἐξαίρετον
ὀλβίοις ἐν δώμασι, δεξάμενον θαλερὰν Ἥβαν ἄκοιτιν καὶ γάμον
δαίσαντα παρ Διὶ Κρονίδᾳ, σεμνὸν αἰνήσειν νόμον.

II. ΤΙΜΟΔΗΜΩΙ ΑΧΑΡΝΕΙ ΠΑΓΚΡΑΤΕΙ

Α' Ὅθεν περ καὶ Ὀμηρίδαι
ῥαπτῶν ἐπέων τὰ πόλλ' ἀοιοῖ
ἄρχονται, Διὸς ἐκ προοιμίου, καὶ ὃδ' ἀνήρ
καταβολὰν ἱερῶν ἀγώνων νικαφορίας δέδεκται πρῶτον, Νεμεαίου
5 ἐν πολυῦμνήτῳ Διὸς ἄλσει.

Β' ὀφείλει δ' ἔτι, πατρίαν
εἶπερ καθ' ὁδόν νιν εὐθυπομπός
αἰὼν ταῖς μεγάλαις δέδωκε κόσμον Ἀθάναις,
θαμὰ μὲν Ἰσθμιάδων δρέπεσθαι κάλλιστον ἄωτον ἐν Πυθίοισι τε
νικᾶν
10 Τιμονόου παῖδ'· ἔστι δ' εἰκός

Γ' ὀρειᾶν γε Πελειάδων
μὴ τηλόθεν Ὠαρίωνα νεῖσθαι.
καὶ μὰν ἅ Σαλαμῖς γε θρέψαι φῶτα μαχατάν
δυνατός· ἐν Τροίᾳ μὲν Ἑκτώρ Αἴαντος ἄκουσεν. ὦ Τιμόδημε, σὲ δ'
ἀλκά
15 παγκρατίου τλάθυμος ἀέξει.

Δ' Ἀχάρναι δὲ παλαίφατον
εὐάνορες· ὅσσα δ' ἀμφ' ἀέθλοις,
Τιμοδημίδαι ἐξοχώτατοι προλέγονται.
παρὰ μὲν ὑψιμέδοντι Παρνασσῷ τέσσαρας ἐξ ἀέθλων νίκας
ἐκόμιζαν·
20 ἀλλὰ Κορινθίων ὑπὸ φωτῶν

Ε' ἐν ἐσλοῦ Πέλοπος πτυχαῖς
ὀκτὼ στεφάνοις ἔμιχθεν ἦδη·
ἐπτά δ' ἐν Νεμέᾳ, τὰ δ' οἵκοι μάσσον' ἀριθμοῦ,
Διὸς ἀγῶνι. τόν, ὦ πολῖται, κωμάξατε Τιμοδήμῳ σὺν εὐκλέϊ νόστῳ·
25 ἀδυμελεῖ δ' ἐξάρχετε φωνᾷ.

III. ΑΡΙΣΤΟΚΛΕΙΔΗ ΑΙΓΙΝΗΤΗ ΠΑΓΚΡΑΤΙΑΣΤΗ

Α' ὦ πότνια Μοῖσα, μάτερ ἀμετέρα, λίσσομαι,
τὰν πολυξέναν ἐν ἱερομηνίᾳ Νεμεάδι
ἵκεο Δωρίδα νᾶσον Αἴγιναν· ὕδατι γάρ
μένοντ' ἐπ' Ἀσωπίῳ μελιγαρύων τέκτονες
5 κώμων νεανίαί, σέθεν ὅπα μαϊόμενοι.
διψῇ δὲ πρᾶγος ἄλλο μὲν ἄλλου,
ἀθλονικία δὲ μάλιστ' αἰοιδὰν φιλεῖ,
στεφάνων ἀρετᾶν τε δεξιωτάταν ὀπαδόν·

τᾶς ἀφθονίαν ὀπαζε μήτιος ἀμᾶς ἄπο·
10 ἄρχε δ' οὐρανοῦ πολυνεφέλα κρέοντι, θύγατερ,
δόκιμον ὕμνον· ἐγὼ δὲ κείνων τέ νιν ὀάροις
λύρα τε κοινάσομαι. χαρίεντα δ' ἔξει πόνον
χώρας ἄγαλμα, Μυρμιδόνες ἵνα πρότεροι
ῥῆκῃσαν, ὧν παλαίφατον εἶραν
15 οὐκ ἐλεγχέεσσιν Ἀριστοκλείδας τεάν
ἐμίανε κατ' αἴσαν ἐν περισθενεῖ μαλαχθείς

παγκρατίου στόλῳ· καματοδέων δὲ πλαγᾶν
ἄκος ὑγίηρον ἐν βαθυπεδίῳ Νεμέᾳ τὸ καλλίνικον φέρει.
εἰ δ' ἐὼν καλὸς ἔρδων τ' εἰκότα μορφᾷ
20 ἀνορέαις ὑπερτάταις ἐπέβα παῖς Ἀριστοφάνεος, οὐκέτι πρόσω
ἀβάταν ἄλα κιόνων ὑπερ' Ἡρακλέος περᾶν εὐμαρές,

Β' ἥρωσ θεὸς ἃς ἔθηκε ναυτιλίας ἐσχάτας
μάρτυρας κλυτάς· δάμασε δὲ θῆρας ἐν πελάγεϊ
ὑπερόχους, ἰδίᾳ τ' ἐρεύνασε τεναγέων
25 ρόας, ὅπῃ πόμπιμον κατέβαινε νόστου τέλος,
καὶ γὰν φράδασε. θυμέ, τίνα πρὸς ἄλλοδαπὰν
ἄκραν ἐμὸν πλόον παραμείβει;
Αἰακῷ σε φαμὶ γένει τε Μοῖσαν φέρειν.
ἔπεται δὲ λόγῳ δίκας ἄωτος, 'ἐσλὸν αἰνεῖν',

30 οὐδ' ἄλλοτρίων ἔρωτες ἀνδρὶ φέρειν κρέσσονες·

οἶκοθεν μάτευε. ποτίφορον δὲ κόσμον ἔλαχες
γλυκύ τι γαρυμένον. παλαιαῖσι δ' ἐν ἀρεταῖς
γέγαθε Πηλεὺς ἄναξ, ὑπέραλλον αἰχμὰν ταμών·
ὃς κῖαολκὸν εἶλε μόνος ἄνευ στρατιᾶς,
35 καὶ ποντίαν Θέτιν κατέμαρψεν
ἐγκονητί. Λαομέδοντα δ' εὐρυσθενῆς
Τελαμὼν Ἰόλα παραστάτας ἐὼν ἔπερσεν

καί ποτε χαλκότοξον Ἀμαζόνων μετ' ἀλκὰν
ἔπετό οἱ, οὐδέ νῖν ποτε φόβος ἀνδροδάμας ἔπαυσεν ἀκμὰν φρενῶν.
40 συγγενεῖ δέ τις εὐδοξία μέγα βρίθει.
ὃς δὲ διδάκτ' ἔχει, ψεφεννὸς ἀνὴρ ἄλλοτ' ἄλλα πνέων οὐ ποτ'
ἀτρεκεῖ
κατέβα ποδί, μυριαῖν δ' ἀρετᾶν ἀτελεῖ νόφ γεύεται.

Γ' ξανθὸς δ' Ἀχιλεὺς τὰ μὲν μένων Φιλύρας ἐν δόμοις,
παῖς ἐὼν ἄθυρε μεγάλα ἔργα· χερσὶ θαμινὰ
45 βραχυσίδαρὸν ἄκοντα πάλλων ἴσα τ' ἀνέμοις,
μάχα λεόντεσσιν ἀγροτέροις ἔπρασσε φόνον,
κάπρους τ' ἔναιρε· σώματα δὲ παρὰ Κρονίδαν
Κένταυρον ἀσθμαίνοντα κόμιζεν,
ἐξέτης τὸ πρῶτον, ὅλον δ' ἔπειτ' ἂν χρόνον·
50 τὸν ἐθάμβεον Ἄρτεμῖς τε καὶ θρασεῖ Ἀθάνα,

κτείνοντ' ἐλάφους ἄνευ κυνῶν δολίων θ' ἐρκέων·
ποσσὶ γὰρ κράτεσκε. λεγόμενον δὲ τοῦτο προτέρων
ἔπος ἔχω· βαθυμῆτα Χίρων τράφε λιθίνῳ
Ἰάσον' ἐνδὸν τέγει, καὶ ἔπειτεν Ἀσκλαπιόν,
55 τὸν φαρμάκων δίδαξε μαλακόχειρα νόμον·
νύμφευσε δ' αὐτὶς ἀγλαόκολπον
Νηρέος θύγατρα, γόνον τέ οἱ φέρτατον
ἀτίταλλεν «ἐν» ἀρμένοισι πᾶσι θυμὸν αὖξων,

ὄφρα θαλασσίαις ἀνέμων ῥιπαῖσι πεμφθεῖς
60 ὑπὸ Τροίαν δορίκτυπον ἀλαλὰν Λυκίων τε προσμένοι καὶ
Φρυγῶν
Δαρδάνων τε, καὶ ἐγχεσφόροις ἐπιμείζαις

Αιθιόπεσσι χεῖρας ἐν φρασὶ πάξαιθ', ὅπως σφίσι μὴ κοίρανος ὀπίσω
πάλιν οἴκαδ' ἀνεπιὸς ζαμενῆς Ἑλένοιο Μέμνων μόλοι.

Δ' τηλαυγὲς ἄραρε φέγγος Αἰακιδᾶν αὐτόθεν·
65 Ζεῦ, τεὸν γὰρ αἶμα, σέο δ' ἄγών, τὸν ὕμνος ἔβαλεν
ὅπῃ νέων ἐπιχώριον χάρμα κελαδέων.
βοᾷ δὲ νικαφόρῳ σὺν Ἀριστοκλείδῃ πρόπει,
ὃς τάνδε νᾶσον εὐκλείῃ προσέθηκε λόγῳ
καὶ σεμνὸν ἀγλαῖσι μερίμναις
70 Πυθίου Θεάριον. ἐν δὲ πείρᾳ τέλος
διαφαίνεται ὧν τις ἐξοχώτερος γένηται,

ἐν παισὶ νέοισι παῖς, ἐν [δ'] ἀνδράσιν ἀνὴρ, τρίτον
ἐν παλαιτέροισι, μέρος ἕκαστον οἶον ἔχομεν
βρότεον ἔθνος· ἐλᾷ δὲ καὶ τέσσαρας ἀρετάς
75 <ὁ> θνατὸς αἰὼν, φρονεῖν δ' ἐνέπει τὸ παρκεείμενον.
τῶν οὐκ ἄπεσσι· χαῖρε, φίλος· ἐγὼ τόδε τοι
πέμπω μεμιγμένον μέλι λευκῷ
σὺν γάλακτι, κιρναμένα δ' ἔερσ' ἀμφέπει,
πόμ' ἀοίδιμον Αἰολίσσιν ἐν πνοαῖσιν αὐλῶν,

80 ὁψέ περ. ἔστι δ' αἰετὸς ὠκύς ἐν ποτανοῖς,
ὃς ἔλαβεν αἶψα, τηλόθε μεταμαιόμενος, δαφονιδὸν ἄγραν ποσίν·
κραγέται δὲ κολοιοὶ ταπεινὰ νέμονται.
τίν γε μὲν, εὐθρόνου Κλεοῦς ἐθελοίσας, ἀεθλοφόρου λήματος ἔνεκεν
Νεμέας Ἐπιδαυρόθεν τ' ἄπο καὶ Μεγάρων δέδορκενφάος.

IV. ΤΙΜΑΣΑΡΧΩΙ ΑΙΓΙΝΗΤΗ ΠΑΙΔΙ ΠΑΛΑΙΣΤΗ

Α' Ἄριστος εὐφροσύνα πόνων κεκριμένων
ιατρός· αἱ δὲ σοφαί
Μοισᾶν θύγατρεις ἀοιδαὶ θέλξαν νιν ἀπτόμεναι.
οὐδὲ θερμὸν ὕδωρ τόσον γε μαλθακὰ τεύχει
5 γυῖα, τόσσον εὐλογία φόρμιγγι συνάορος.
ῥῆμα δ' ἐργμάτων χρονιώτερον βιοτεύει,
ὅ τι κε σὺν Χαρίτων τύχα
γλῶσσα φρενὸς ἐξέλοι βαθείας.

Β' τό μοι θέμεν Κρονίδα τε Δὶ καὶ Νεμέα
10 Τιμασάρχου τε πάλα
ὕμνου προκώμιον εἴη· δέξαιτο δ' Αἰακιδᾶν
ἠύπυργον ἔδος, δίκᾳ ξεναρκεῖ κοινόν
φέγγος. εἰ δ' ἔτι ζαμενεῖ Τιμόκριτος ἀλιῶ
σὸς πατήρ ἐθάλπετο, ποικίλον κιθαρίζων
15 θαμά κε, τῷδε μέλει κλιθεῖς,
ὕμνον κελάδησε καλλίνικον

Γ' Κλεωναίου τ' ἀπ' ἀγῶνος ὄρμον στεφάνων
πέμψαντα καὶ λιπαρᾶν
εὐνώνμων ἀπ' Ἀθανᾶν, Θήβαις τ' ἐν ἑπταπύλοις
20 οὔνεκ' Ἀμφιτρύωνος ἀγλαὸν παρὰ τύμβον
Καδμεῖοί νιν οὐκ ἀέκοντες ἄνθεσι μείγνουν,
Αἰγίνας ἕκατι. φίλοισι γὰρ φίλος ἐλθὼν
ξένιον ἄστνυ κατέδρακεν
Ἥρακλέος ὀλβίαν πρὸς αὐλάν.

Δ' σὺν ᾧ ποτε Τροίαν κραταῖος Τελαμών
26 πόρθησε καὶ Μέροπας
καὶ τὸν μέγαν πολεμιστὰν ἑκπαγλὸν Ἀλκυονῆ,
οὐ τετραορίας γε πρὶν δυνάδεκα πέτρῳ
ἥροάς τ' ἐπεμβεβαῶτας ἵπποδάμους ἔλεν
30 δις τόσους. ἀπειρομάχας ἑὼν κε φανείη
λόγον ὃ μὴ συνιείς· ἐπεὶ

ρέζοντά τι καὶ παθεῖν ἔοικεν.

Ε' τὰ μακρὰ δ' ἐξενέπειν ἐρύκει με τεθμός
ῥαί τ' ἐπειγόμεναι·
35 ἴῳγγι δ' ἔλκομαι ἦτορ νεομηνία θιγέμεν.
ἔμπα, καίπερ ἔχει βαθεῖα ποντιάς ἄλμα
μέσσον, ἀντίτειν' ἐπιβουλίας· σφόδρα δόξομεν
δαΐων ὑπέρτεροι ἐν φάει καταβαίνειν·
φθονερά δ' ἄλλος ἀνὴρ βλέπων
40 γνῶμαν κενεὰν σκότῳ κυλίνδει

Φ' χαμαὶ πετοῖσαν. ἐμοὶ δ' ὁποῖαν ἀρετάν
ἔδωκε Πότμος ἄναξ,
εὔ οἱδ' ὅτι χρόνος ἔρπων πεπρωμέναν τελέσει.
ἐξύφαινε, γλυκεῖα, καὶ τόδ' αὐτίκα, φόρμιγξ,
45 Λυδία σὺν ἀρμονίᾳ μέλος πεφιλημένον
Οἰνῶνα τε καὶ Κύπρω, ἔνθα Τεῦκρος ἀπάρχει
ὁ Τελαμωνιάδας· ἀτάρ
Αἴας Σαλαμῖν' ἔχει πατρώαν·

Ζ' ἐν δ' Εὐξείνῳ πελάγει φαεννὰν Ἀχιλεὺς
50 νᾶσον· Θέτις δὲ κρατεῖ
Φθία· Νεοπτόλεμος δ' ἀπείρῳ διαπρυσία,
βουβόται τόθι πρῶνες ἔξοχοι κατάκεινται
Δωδῶναθεν ἀρχόμενοι πρὸς Ἴόνιον πόρον.
Παλίου δὲ παρ ποδὶ λατρίαν Ἰαολκόν
55 πολεμία χερὶ προστραπών
Πηλεὺς παρέδωκεν Αἰμόνεσσιν

Η' δάμαρτος Ἴππολύτας Ἀκάστου δολίαις
τέχναισι χρησάμενος·
τᾷ Δαιδάλου δὲ μαχαίρα φύτευέ οἱ θάνατον
60 ἐκ λόχου Πελῖαο παῖς· ἄλαλκε δὲ Χίρων,
καὶ τὸ μόρσιμον Διόθεν πεπρωμένον ἔκφερεν·
πῦρ δὲ παγκρατὲς θρασυμαχάνων τε λεόντων
ὄνυχας ὀξυτάτους ἀκμάν
καὶ δεινοτάτων σχάσαις ὀδόντων

Θ' ἔγαμεν ὑψιθρόνων μίαν Νηρείδων.
66 εἶδεν δ' εὐκυκλον ἔδραν,
τὰν οὐρανοῦ βασιλῆες πόντου τ' ἐφεζόμενοι
δῶρα καὶ κράτος ἐξέφαναν ἐγγενὲς αὐτῷ.
Γαδείρων τὸ πρὸς ζόφον οὐ περατόν· ἀπότρεπε
70 αὖτις Εὐρώπαν ποτὶ χέρσον ἔντεα ναός·
ἄπορα γὰρ λόγον Αἰακοῦ
παίδων τὸν ἅπαντά μοι διελθεῖν.

Ι' Θεανδρίδαισι δ' ἀεξιγυίων ἀέθλων
κάρυξ ἐτοῖμος ἔβαν
75 Οὐλυμπία τε καὶ Ἴσθμοι Νεμέα τε συνθέμενος,
ἔνθα πεῖραν ἔχοντες οἴκαδε κλυτοκάρπων
οὐ νέοντ' ἄνευ στεφάνων, πάτραν ἴν' ἀκούομεν,
Τιμάσαρχε, τεὰν ἐπινικίοισιν αἰοδαῖς
πρόπολον ἔμμεναι. εἰ δέ τοι
80 μάτρω μ' ἔτι Καλλικλεῖ κελεύεις

ΙΑ' στάλαν θέμεν Παρίου λίθου λευκοτέραν·
ὁ χρυσὸς ἐψόμενος
αὐγὰς ἔδειξεν ἀπάσας, ὕμνος δὲ τῶν ἀγαθῶν
ἐργμάτων βασιλεῦσιν ἰσοδαίμονα τεύχει
85 φῶτα· κείνος ἄμφ' Ἀχέροντι ναιετάων ἐμάν
γλῶσσαν εὐρέτω κελαδῆτιν, Ὀρσοτριάινα
ἴν' ἐν ἀγῶνι βαρυκτύπου
θάλησε Κορινθίοις σελίνοις·

ΙΒ' τὸν Εὐφάνης ἐθέλων γεραιὸς προπάτωρ
90 σὸς ἄεισέν ποτε, παῖ.
ἄλλοισι δ' ἄλικες ἄλλοι· τὰ δ' αὐτὸς ἀντιτύχη,
ἔλπεται τις ἕκαστος ἐξοχώτατα φάσθαι.
οἷον αἰνέων κε Μελησίαν ἔριδα στρέφοι,
ρήματα πλέκων, ἀπάλαιστος ἐν λόγῳ ἔλκειν,
95 μαλακὰ μὲν φρονέων ἐσλοῖς,
τραχὺς δὲ παλιγκότοις ἔφεδρος.

Υ. ΠΥΘΕΑΙ ΑΙΓΙΝΗΤΗ ΠΑΓΚΡΑΤΙΑΣΤΗ

Α' Οὐκ ἀνδριαντοποιός εἰμι', ὥστ' ἐλινύσοντα ἐργάζεσθαι ἀγάλματ'
ἐπ' αὐτὰς βαθμίδος
έσταότ'· ἀλλ' ἐπὶ πάσας ὀλκάδος ἔν τ' ἀκάτῳ, γλυκεῖ' αἰοιδά,
στεῖχ' ἀπ' Αἰγίνας διαγγέλλοισ', ὅτι
Λάμπωνος υἱὸς Πυθέας εὐρυσθενῆς
5 νίκη Νεμείοις παγκρατίου στέφανον,
οὐπω γένυσι φαίνων τερείνας ματέρ' οἰάνθας ὀπώραν,

ἐκ δὲ Κρόνου καὶ Ζηνὸς ἥρωας αἰχματὰς φυτευθέντας καὶ ἀπὸ
χρυσεᾶν Νηρηίδων
Αἰακίδας ἐγέραιρεν ματρόπολιν τε, φίλαν ξένων ἄρουραν·
τάν ποτ' εὐανδρόν τε καὶ ναυσικλυτάν
10 θέσσαντο, πᾶρ βωμόν πατέρος Ἑλλανίου
στάντες, πίτναν τ' ἐς αἰθέρα χεῖρας ἀμᾶ
Ἐνδαίδος ἀριγνῶτες υἱοὶ καὶ βία Φώκου κρέοντος,

ὁ τὰς θεοῦ, ὃν Ψαμάθεια τίκτ' ἐπὶ ῥηγμῖνι πόντου.
αἰδέομαι μέγα εἰπεῖν ἐν δίκῃ τε μὴ κεκινδυνευμένον,
15 πῶς δὴ λίπον εὐκλέα νᾶσον, καὶ τίς ἄνδρας ἀλκίμους
δαίμων ἀπ' Οἰνῶνας ἔλασεν. στάσομαι· οὐ τοι ἅπασα κερδίων
φαίνοισα πρόσωπον ἀλάθει' ἀτρεκές·
καὶ τὸ σιγᾶν πολλάκις ἐστὶ σοφώτατον ἀνθρώπῳ νοῆσαι.

Β' εἰ δ' ὄλβον ἢ χειρῶν βίαν ἢ σιδαρίταν ἐπαινῆσαι πόλεμον
δεδόκηται, μακρά μοι
20 αὐτόθεν ἄλμαθ' ὑποσκάπτει τις· ἔχω γονάτων ὀρμὰν ἐλαφράν·
καὶ πέραν πόντοιο πάλλοντ' αἰετοί.
πρόφρων δὲ καὶ κείνοις ἄειδ' ἐν Παλίῳ
Μοισᾶν ὁ κάλλιστος χορὸς, ἐν δὲ μέσαις
25 φόρμιγγ' Ἀπόλλων ἐπτάγλωσσον χρυσέῳ πλάκτρῳ διώκων

ἀγεῖτο παντοίων νόμων· αἱ δὲ πρώτιστον μὲν ὕμνησαν Διὸς
ἀρχόμεναι σεμνὰν Θέτιν
Πηλέα θ', ὥς τέ νιν ἀβρὰ Κρηθεῖς Ἴπολύτα δόλῳ πεδᾶσαι

ἤθελε ξυνᾶνα Μαγνήτων σκοπόν
πείσαισ' ἀκοίταν ποικίλοις βουλευμασιν,
ψεύσταν δὲ ποιητὸν συνέπαξε λόγον,
30 ὥς ἦρα νυμφείας ἐπέιρα κεῖνος ἐν λέκτροις Ἀκάστου

εὐνᾶς· τὸ δ' ἐναντίον ἔσκεν· πολλὰ γάρ νιν παντὶ θυμῷ
παρφαμένα λιτάνευεν. τοῖο δ' ὄργαν κνίζον αἰπεινοὶ λόγοι·
εὐθὺς δ' ἀπανάνατο νύμφαν, ξεινίου πατρὸς χόλον
δείσαις· ὁ δ' εὖ φράσθη κατένευσέν τέ οἱ ὀρσινεφῆς ἐξ οὐρανοῦ
35 Ζεὺς ἀθανάτων βασιλεύς, ὥστ' ἐν τάχει
ποντίαν χρυσαλακάτων τινὰ Νηρεΐδων πράξειν ἄκοιτιν,

Γ' γαμβρὸν Ποσειδάωνα πείσαις, ὃς Αἰγᾶθεν ποτὶ κλειτὰν θαμὰ
νίσεται Ἴσθμὸν Δωρίαν·
ἐνθα νιν εὐφρονες ἴλαι σὺν καλάμοιο βοᾷ θεὸν δέκονται,
καὶ σθένει γυίων ἐρίζοντι θρασεῖ.
40 Πότμος δὲ κρίνει συγγενῆς ἔργων πέρι
πάντων. τὸ δ' Αἰγίναθε δῖς, Εὐθύμενες,
Νίκας ἐν ἀγκώνεσσι πίτνων ποικίλων ἔψαυσας ὕμνων.

ἦτοι μεταίξαις σὲ καὶ νῦν τεδὸς μάτρως ἀγάλλει κείνου ὁμόσπορον
ἔθνος, Πυθέα.
ἀ Νεμέα μὲν ἄραρεν μείς τ' ἐπιχώριος, ὃν φίλησ' Ἀπόλλων·
45 ἄλικας δ' ἐλθόντας οἴκοι τ' ἐκράτει
Νίσου τ' ἐν εὐαγκεῖ λόφῳ. χαίρω δ' ὅτι
ἐσλοῖσι μάρναται πέρι πᾶσα πόλις.
ἴσθι, γλυκεῖάν τοι Μενάνδρου σὺν τύχῃ μόχθων ἀμοιβάν

ἐπαύρεο. χρηὶ δ' ἀπ' Ἀθανᾶν τέκτον' ἀεθληταῖσιν ἔμμεν·
50 εἰ δὲ Θεμίστιον ἴκεις ὥστ' ἀείδειν, μηκέτι ρίγει· δίδοι
φωνάν, ἀνὰ δ' ἰστία τεῖνον πρὸς ζυγὸν καρχασίου,
πύκταν τέ νιν καὶ παγκρατίου φθέγξαι ἐλεῖν Ἐπιδαύρῳ διπλόαν
νικῶντ' ἀρετάν, προθύροισιν δ' Αἰακοῦ
ἀνθέων ποιάεντα φέρε στεφανώματα σὺν ξανθαῖς Χάρισσιν.

VI. ΑΛΚΙΜΙΔΑΙ ΑΙΓΙΝΗΤΗ ΠΑΙΔΙ ΠΑΛΑΙΣΤΗ

Α' Ἐν ἀνδρῶν, ἔν θεῶν γένος· ἐκ μιᾶς δὲ πνέομεν
ματρὸς ἀμφοτέρου· διείργει δὲ πᾶσα κεκριμένα
δύναμις, ὡς τὸ μὲν οὐδέν, ὁ δὲ χάλκεος ἀσφαλὲς αἰὲν ἔδος
μένει οὐρανός. ἀλλὰ τι προσφέρομεν ἔμπαν ἢ μέγαν
5 νόον ἦτοι φύσιν ἀθανάτοις,
καίπερ ἐφαιμερίαν οὐκ εἰδότες οὐδὲ μετὰ νύκτας
ἄμμε πότμος
ἄντινα ἔγραψε δραμεῖν ποτὶ στάθμαν.

τεκμαίρει καὶ νυν Ἀλκιμίδας τὸ συγγενὲς ἰδεῖν
ἄγχι καρποφόροις ἀρούραισιν, αἷτ' ἀμειβόμεναι
10 τόκα μὲν ὦν βίον ἀνδράσιν ἐπηετανὸν ἐκ πεδίων ἔδοσαν,
τόκα δ' αὖτ' ἀναπαυσάμεναι σθένος ἔμαρψαν. ἦλθέ τοι
Νεμέας ἐξ ἐρατῶν ἀέθλων
παῖς ἐναγώνιος, ὃς ταύταν μεθέπων Διόθεν αἶσαν
νῦν πέφανται
οὐκ ἄμμορος ἀμφὶ πάλα κυναγέτας,

15 ἵχνεσιν ἐν Πραξιδάμαντος ἐὸν πόδα νέμων
πατροπάτορος ὁμαιμίους.
κεῖνος γὰρ Ὀλυμπιόνικος ἐὼν Αἰακίδαις
ἔρνεα πρῶτος <ἐνείκεν> ἀπ' Ἀλφεοῦ,
καὶ πεντάκις Ἴσθμοι στεφανωσάμενος,
20 Νεμέα δὲ τρεῖς, ἔπαυσε λάθαν
Σαοκλείδα', ὃς ὑπέρτατος
Ἀγησιμάχοι' ὑέων γένετο.

Β' ἐπεὶ οἱ τρεῖς ἀεθλοφόροι πρὸς ἄκρον ἀρετᾶς
ἦλθον, οἳ τε πόνων ἐγεύσαντο. σὺν θεοῦ δὲ τύχα
25 ἕτερον οὐ τίνα οἶκον ἀπεφάνατο πυγμαχία <πλεόνων>
ταμίαν στεφάνων μυχῶ Ἑλλάδος ἀπάσας. ἔλπομαι
μέγα εἰπὼν σκοποῦ ἅντα τυχεῖν
ὥτ' ἀπὸ τόξου ἰεῖς· εὐθὺν' ἐπὶ τοῦτον, ἄγε, Μοῖσα,
οὔρον ἐπέων

εὐκλέα· παροιχομένων γὰρ ἀνέρων,

30 αἰοδαὶ καὶ λόγοι τὰ καλὰ σφιν ἔργ' ἐκόμισαν·
Βασσιδαῖσιν ἅ τ' οὐ σπανίζει, παλαίφατος γενεά,
ἴδια ναυστολέοντες ἐπικώμια, Πιερίδων ἀρόταις
δυνατοὶ παρέχειν πολὺν ὕμνον ἀγερώχων ἐργμάτων
ἐνεκεν. καὶ γὰρ ἐν ἀγαθέα
35 χειρας ἱμάντι δεθεὶς Πυθῶνι κράτησεν ἀπὸ ταύτας
αἶμα πάτρας
χρυσалаκάτου ποτὲ Καλλίας ἀδών

ἔρνεσι Λατοῦς, παρὰ Κασταλίαν τε Χαρίτων
ἐσπέριος ὁμάδῳ φλέγεν·
πόντου τε γέφυρ' ἀκάμαντος ἐν ἀμφικτιόνων
40 ταυροφόνῳ τριετηρίδι Κρεοντίδαν
τίμασε Ποσειδάνιον ἄν τέμενος·
βοτάνα τέ νῖν ποθ' ἄ λέοντος
νικῶντ' ἤρφε δασκίοις
Φλειοῦντος ὑπ' ὠγυγίοις ὄρεσιν.

Γ' πλατεῖαι πάντοθεν λογίοισιν ἐντὶ πρόσοδοι
46 νᾶσον εὐκλέα τάνδε κοσμεῖν· ἐπεὶ σφιν Αἰακίδαι
ἔπορον ἔξοχον αἶσαν ἀρετὰς ἀποδεικνύμενοι μεγάλας,
πέταται δ' ἐπὶ τε χθόνα καὶ διὰ θαλάσσας τηλόθεν
ὄνυμ' αὐτῶν· καὶ ἐς Αἰθίοπας
50 Μέμνονος οὐκ ἀπονοστήσαντος ἔπαλτο· βαρὺ δέ σφιν
νεῖκος Ἀχιλεὺς
ἔμπεσε χαμαὶ καταβαῖς ἀφ' ἀρμάτων,

φαεννᾶς υἱὸν εὖτ' ἐνάριξεν Ἀόος ἀκμᾷ
ἔγχεος ζακότοιο. καὶ ταῦτα μὲν παλαιότεροι
ὁδὸν ἀμαξιτὸν εὗρον· ἔπομαι δὲ καὶ αὐτὸς ἔχων μελέταν·
55 τὸ δὲ πᾶρ ποδὶ ναὸς ἐλίσσόμενον αἰεὶ κυμάτων
λέγεται παντὶ μάλιστα δονεῖν
θυμόν. ἐκόντι δ' ἐγὼ νώτῳ μεθέπων δίδυμον ἄχθος
ἄγγελος ἔβαν,
πέμπτον ἐπὶ εἴκοσι τοῦτο γαρύων

εὖχος ἀγώνων ἄπο, τοὺς ἐνέποισιν ἱερούς,
60 Ἀλκίμιδα, σέ γ' ἐπαρκέσαι
κλειτᾷ γενεᾷ δύο μὲν Κρονίου παρ τεμένει,
παῖ, σέ τ' ἐνόσφισε καὶ Πολυτιμίδαν
κλᾶρος προπετῆς ἄνθε' Ὀλυμπιάδος ,
δελφῖνι καὶ τάχος δι' ἄλμας
65 ἰσάζοιμι Μελησίαν
χειρῶν τε καὶ ἰσχύος ἀνίοχον.

VII. ΣΩΓΕΝΕΙ ΑΙΓΙΝΗΤΗ ΠΑΙΔΙ ΠΕΝΤΑΘΛΩΙ

Α' Ἐλείθυια, πάρεδρε Μοιρᾶν βαθυφρόνων,
παῖ μεγαλοσθενέος, ἄκουσον, Ἥρας, γενέτειρα τέκνων· ἄνευ σέθεν
οὐ φάος, οὐ μέλαιναν δρακέντες εὐφρόναν
τεὰν ἀδελφεὰν ἐλάχομεν ἀγλαόγυιον Ἥβαν.
5 ἀναπνέομεν δ' οὐχ ἅπαντες ἐπὶ ἴσα·
εἵργει δὲ πότμῳ ζυγένηθ' ἕτερον ἕτερα. σὺν δὲ τίν
καὶ παῖς ὁ Θεαρίωνος ἀρετᾷ κριθεῖς
εὐδοξος ἀείδεται Σωγένης μετὰ πενταθέλοις.

πόλιν γὰρ φιλόμολπον οἰκεῖ δορικτύπων
10 Αἰακιδᾶν· μάλα δ' ἐθέλοντι σύμπειρον ἀγωνία θυμὸν ἀμφέπειν.
εἰ δὲ τύχη τις ἔρδων, μελίφρον' αἰτίαν
ῥοαῖσι Μοισᾶν ἐνέβαλε· ταῖ μεγάλαι γὰρ ἀλκαί
σκότον πολὺν ὕμνων ἔχοντι δεόμεναι·
ἔργοις δὲ καλοῖς ἔσοπτρον ἴσαμεν ἐνὶ σὺν τρόπῳ,
15 εἰ Μναμοσύνας ἔκατι λιπαράμπυκος
εὖρηται ἅποινα μόχθων κλυταῖς ἐπέων ἀοιδαῖς.

σοφοὶ δὲ μέλλοντα τριταῖον ἄνεμον
ἔμαθον, οὐδ' ὑπὸ κέρδει βλάβεν·
ἀφνεὸς πενιχρὸς τε θανάτου παρά
20 σᾶμα νέονται. ἐγὼ δὲ πλέον' ἔλπομαι
λόγον Ὀδυσσεός ἢ πάθαν διὰ τὸν ἀδυεπῇ γενέσθ' Ὀμηρον·

Β' ἐπεὶ ψεύδεσί οἱ ποτανᾷ <τε> μαχανᾷ
σεμνὸν ἔπεστί τι· σοφία δὲ κλέπτει παράγοισα μύθοις. τυφλὸν δ' ἔχει
ἦτορ ὄμιλος ἀνδρῶν ὁ πλεῖστος. εἰ γὰρ ἦν
25 ἔ τὰν ἀλάθειαν ιδέμεν, οὐ κεν ὅπλων χολωθείς
ὁ καρτερὸς Αἴας ἔπαξε διὰ φρενῶν
λευρὸν ξίφος· ὃν κράτιστον Ἀχιλέος ἄτερ μάχα
ξανθῷ Μενέλα δάμαρτα κομίσαι θοαῖς
ἂν ναυσὶ πόρευσαν εὐθυπνόου Ζεφύροιο πομπαί

30 πρὸς Ἴλου πόλιν. ἀλλὰ κοινὸν γὰρ ἔρχεται

κῦμ' Αἶδα, πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα· τιμὰ δὲ γίνεται
ὦν θεὸς ἄβρὸν αὔξει λόγον τεθνακότων.
βοαθοῶν τοι παρὰ μέγαν ὀμφαλὸν εὐρυκόλπου
μόλον χθονός. ἐν Πυθίοισι δὲ δαπέδοις
35 κείται Πριάμου πόλιν Νεοπτόλεμος ἐπεὶ πράθεν,
τῇ καὶ Δαναοὶ πόνησαν· ὁ δ' ἀποπλέων
Σκύρου μὲν ἄμαρτε, πλαγχθέντες δ' εἰς Ἐφύραν ἵκοντο.

Μολοσσία δ' ἐμβασίλευεν ὀλίγον
χρόνον· ἀτὰρ γένος αἰεὶ φέρει
40 τοῦτό οἱ γέρας. ὥχετο δὲ πρὸς θεόν,
κτέατ' ἄγων Τροΐαθεν ἀκροθινίων·
ἵνα κρεῶν νιν ὕπερ μάχας ἔλασεν ἀντιτυχόντ' ἀνὴρ μαχαίρα.

Γ' βάρυνθεν δὲ περισσὰ Δελφοὶ ξεναγέται.
ἀλλὰ τὸ μόρσιμον ἀπέδωκεν· ἐχρῆν δέ τιν' ἔνδον ἄλσει παλαιτάτῳ
45 Αἰακιδᾶν κρεόντων τὸ λοιπὸν ἔμμεναι
θεοῦ παρ' εὐτειχέα δόμον, ἥροίαις δὲ πομπαῖς
θεμισκόπον οἰκεῖν ἐόντα πολυθύτοις.
εὐάνυμον ἐς δίκαν τρία ἔπεα διαρκέσει·
οὐ ψευδὶς ὁ μάρτυς ἔργμασιν ἐπιστατεῖ,
50 Αἴγινα, τεῶν Διὸς τ' ἐκγόνων. θρασὺ μοι τόδ' εἰπεῖν

φαενναῖς ἀρεταῖς ὁδὸν κυρίαν λόγων
οἴκοθεν· ἀλλὰ γὰρ ἀνάπαυσις ἐν παντὶ γλυκεῖα ἔργῳ· κόρον δ' ἔχει
καὶ μέλι καὶ τὰ τέρπν' ἄνθε' Ἀφροδίσια.
φυᾷ δ' ἕκαστος διαφέρομεν βιοτὰν λαχόντες
55 ὁ μὲν τά, τὰ δ' ἄλλοι· τυχεῖν δ' ἔν' ἀδύνατον
εὐδαιμονίαν ἅπασαν ἀνελόμενον· οὐκ ἔχω
εἰπεῖν, τίνι τοῦτο Μοῖρα τέλος ἔμπεδον
ὦρεξε. Θεαρίων, τὴν δ' εἰκότα καιρὸν ὄλβου

δίδωσι, τόλμαν τε καλῶν ἀρομένῳ
60 σύνεσιν οὐκ ἀποβλάπτει φρενῶν.
ξεῖνός εἰμι· σκοτεινὸν ἀπέχων ψόγον,
ὔδατος ὥτε ῥοὰς φίλον ἐς ἄνδρ' ἄγων
κλέος ἐτήτυμον αἰνέσω· ποτίφορος δ' ἀγαθοῖσι μισθὸς οὗτος.

Δ' ἔων δ' ἐγγὺς Ἀχαιὸς οὐ μέμψεται μ' ἀνὴρ
65 Ἴονίας ὑπὲρ ἀλὸς οἰκέων, καὶ προξενία πέποιθ', ἔν τε δαμόταις
ὄμματι δέρκομαι λαμπρόν, οὐχ ὑπερβαλὼν,
βίαια πάντ' ἐκ ποδὸς ἐρύσαις· ὁ δὲ λοιπὸς εὖφρων
ποτὶ χρόνος ἔρποι. μαθὼν δέ τις ἀνερεῖ,
εἰ παρ μέλος ἔρχομαι ψάγιον ὄαρὸν ἐννέπων.
70 Εὐξένηϊδ᾽ ἀπάτραθε Σώγενες, ἀπομνύω
μὴ τέρμα προβαῖς ἄκονθ' ὅτε χαλκοπάραρον ὄρσαι

θοᾶν γλῶσσαν, ὃς ἐξέπεμψεν παλαισμάτων
αὐχένα καὶ σθένος ἀδιάντον, αἶθωνι πρὶν ἀλίῳ γυῖον ἐμπεσεῖν.
εἰ πόνος ἦν, τὸ τερπνὸν πλέον πεδέρχεται.
75 ἔα με· νικῶντί γε χάριν, εἴ τι πέραν ἀερθεῖς
ἀνέκραγον, οὐ τραχύς εἰμι καταθέμεν.
εἴρειν στεφάνους ἐλαφρόν, ἀναβάλεο· Μοῖσά τοι
κολλᾷ χρυσὸν ἐν τε λευκὸν ἐλέφανθ' ἀμᾶ
καὶ λείριον ἄνθεμον ποντίας ὕφελος· ἔερσας.

80 Διὸς δὲ μεμναμένος ἀμφὶ Νεμέᾳ
πολύφατον θρόον ὕμνων δόνει
ἦσυχᾶ. βασιλῆα δὲ θεῶν πρέπει
δάπεδον ἄν τόδε γαρυέμεν ἡμέρα
ὅππ' ἔλεγοντι γὰρ Αἰακὸν νιν ὑπὸ ματροδόκοις γοναῖς φυτεῦσαι,

Ε' ἐμᾶ μὲν πολίαρχον εὐωνύμῳ πάτρα,
86 Ἡράκλεες, σέο δὲ προπράον' ἔμμεν ξεῖνον ἀδελφεόν τ'. εἰ δὲ
γεύεται
ἀνδρὸς ἀνὴρ τι, φαῖμέν κε γείτον' ἔμμεναι
νόφ' φιλήσαντ' ἀτενεῖ γείτονι χάρμα πάντων
ἐπάξιον· εἰ δ' αὐτὸ καὶ θεὸς ἀνέχοι,
90 ἐν τίν κ' ἐθέλοι, Γίγαντας ὃς ἐδάμασας, εὐτυχῶς
ναίειν πατρὶ Σωγένης ἀταλὸν ἀμφέπων
θυμὸν προγόνων εὐκτῆμονα ζαθέαν ἄγριαν.

ἐπεὶ τετραόροιςιν ὅθ' ἀρμάτων ζυγοῖς
ἐν τεμένεσσι δόμον ἔχει τεοῖς, ἀμφοτέρας ἰὼν χειρός. ὦ μάκαρ,
95 τὴν δ' ἐπέοικεν Ἥρας πόσιν τε πειθέμεν

κόραν τε γλαυκώπιδα· δύνασαι δὲ βροτοῖσιν ἄλκᾱν
ἁμαχανιᾶν δυσβάτων θαμὰ διδόμεν.
εἰ γὰρ σύ ἰν' ἐμπεδοσθενέα βίοτον ἁρμόσαις
ἦβα λιπαρῶ τε γήραϊ διαπλέκοις
100 εὐδαίμον' ἐόντα, παίδων δὲ παῖδες ἔχοιεν αἰεὶ

γέρας τό περ νῦν καὶ ἄρειον ὄπιθεν.
τὸ δ' ἐμὸν οὐ ποτε φάσει κέαρ
ἀτρόποισι Νεοπτόλεμον ἐλκύσαι
ἔπεσι· ταῦτά δὲ τρὶς τετράκι τ' ἀμπολεῖν
105 ἀπορία τελέθει, τέκνοισιν ἄτε μαψυλάκας 'Διὸς Κόρινθος'.

VIII. ΔΕΙΝΙΑΙ ΑΙΓΙΝΗΤΗ ΔΙΑΥΛΟΔΡΟΜΩΙ

Α' ὦρα πότνια, κάρυξ Ἀφροδίτας ἀμβροσιᾶν φιλοτάτων,
ἃ τε παρθενήϊοις παίδων τ' ἐφίζοισα γλεφάροις,
τὸν μὲν ἡμέροις ἀνάγκας χερσὶ βαστάζεις, ἕτερον δ' ἑτέραις.
ἀγαπατὰ δὲ καιροῦ μὴ πλαναθέντα πρὸς ἔργον ἕκαστον
5 τῶν ἀρειόνων ἐρώτων ἐπικρατεῖν δύνασθαι.

οἷοι καὶ Διὸς Αἰγίνας τε λέκτρον ποιμένες ἀμφεπόλησαν
Κυπρίας δώρων· ἔβλασταν δ' υἱὸς Οἰνώνας βασιλεύς
χειρὶ καὶ βουλαῖς ἄριστος, πολλὰ νιν πολλοὶ λιτάνευον ἰδεῖν·
ἀβοατὶ γὰρ ἡρώων ἄωτοι περιναιεταόντων
10 ἤθελον κείνου γε πείθεσθ' ἀναξίαις ἐκόντες,

οἷ τε κρανααῖς ἐν Ἀθάναισιν ἄρμοζον στρατόν,
οἷ τ' ἀνὰ Σπάρταν Πελοπηϊάδαι.
ἱκέτας Αἰακοῦ σεμνῶν γονάτων πόλιός θ' ὑπὲρ φίλας
ἀστῶν θ' ὑπὲρ τῶνδ' ἄπτομαι φέρων
15 Λυδῖαν μίτραν καναχηδὰ πεποικιλμέναν,
Δείνιος δισσῶν σταδίων καὶ πατρὸς Μέγα Νεμεαῖον ἄγαλμα.
σὺν θεῷ γὰρ τοι φυτευθεὶς ὄλβος ἀνθρώποισι παρμονώτερος·

Β' ὅσπερ καὶ Κινύραν ἔβρισε πλούτῳ ποντία ἐν ποτε Κύπρῳ.
ἵσταμαι δὴ ποσσὶ κούφοις, ἀμπνέων τε πρὶν τι φάμεν.
20 πολλὰ γὰρ πολλὰ λέλεκται, νεαρὰ δ' ἐξευρόντα δόμεν βασάνῳ
ἐς ἔλεγχον, ἅπας κίνδυνος· ὅψον δὲ λόγοι φθονεροῖσιν,
ἅπτεται δ' ἐσλῶν ἀεὶ, χειρόνεσσι δ' οὐκ ἐρίζει.

κεῖνος καὶ Τελαμῶνος δάψεν υἱόν, φασγάνῳ ἀμφικυλίσαις.
ἦ τιν' ἄγλωσσον μὲν, ἦτορ δ' ἄλκιμον, λάθα κατέχει
25 ἐν λυγρῷ νείκει· μέγιστον δ' αἰόλῳ ψεύδει γέρας ἀντέταται.
κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῇ Δαναοὶ θεράπευσαν·
χρυσέων δ' Αἴας στερηθεὶς ὅπλων φόνῳ πάλαισεν.

ἦ μὰν ἀνόμοιά γε δάοισιν ἐν θερμῷ χροῖ
ἔλκεα ῥῆξαν πελεμιζόμενοι
30 ὑπ' ἀλεξιμβρότῳ λόγχῃ, τὰ μὲν ἀμφ' Ἀχιλεῖ νεοκτόνῳ,

ἄλλων τε μόχθων ἐν πολυφθόροις.
ἀμέραις. ἐχθρὰ δ' ἄρα πάρφασις ἦν καὶ πάλαι,
αἰμύλων μύθων ὁμόφοιτος, δολοφραδῆς, κακοποιὸν ὄνειδος·
ἃ τὸ μὲν λαμπρὸν βιάται, τῶν δ' ἀφάντων κῦδος ἀντείνει σαθρόν.

Γ' εἴη μή ποτέ μοι τοιοῦτον ἦθος, Ζεῦ πάτερ, ἀλλὰ κελεύθους
36 ἀπλόαις ζωᾷς ἐφαπτοίμαν, θανὼν ὡς παισὶ κλέος
μὴ τὸ δύσφαιμον προσάψω. χρυσὸν εὖχονται, πεδίον δ' ἕτεροι
ἀπέραντον, ἐγὼ δ' ἀστοῖς ἀδὼν καὶ χθονὶ γυῖα καλύψαι,
αἰνέων αἰνήτά, μομφὰν δ' ἐπισπείρων ἀλιτροῖς.

40 αἴσσει δ' ἀρετά, γλωραῖς ἐέρσαις ὡς ὅτε δένδρεον <οῖνας>,
<έν> σοφοῖς ἀνδρῶν ἀερθεῖς· ἐν δικαίοις τε πρὸς ὕγρὸν
αἰθέρα. χρεῖται δὲ παντοῖαι φίλων ἀνδρῶν· τὰ μὲν ἀμφὶ πόνοις
ὑπερώτατα, μαστεύει δὲ καὶ τέρψις ἐν ὄμμασι θέσθαι
πιστόν. ὦ Μέγα, τὸ δ' αὖτις τεὰν ψυχὰν κομίζαι

45 οὗ μοι δυνατόν· κενεᾶν δ' ἐλπίδων χαῦνον τέλος·
σεῦ δὲ πάτρα Χαριάδαις τ' ἐλαφρόν
ὑπερεῖσαι λίθον Μοισαῖον ἕκατι ποδῶν εὐωνύμων
δις δὴ δυοῖν. χαίρω δὲ πρόσφορον
ἐν μὲν ἔργῳ κόμπων ἰεῖς, ἐπαιδαῖς δ' ἀνήρ
50 νώδυνον καὶ τις κάματον θῆκεν· ἦν γε μὰν ἐπικώμιος ὕμνος
δὴ πάλαι καὶ πρὶν γενέσθαι τὰν Ἀδράστου τὰν τε Καδμείων ἔριν.

ΙΧ. ΧΡΟΜΙΩΙ ΑΙΤΝΑΙΩΙ ΑΡΜΑΤΙ

Α' Κωμάσομεν παρ' Απόλλωνος Σικυωνόθε, Μοῖσαι,
τὰν νεοκτίσταν ἐς Αἴτναν, ἔνθ' ἀναπεπταμέναι ξείνων νενίκανται
θύραι,

ὄλβιον ἐς Χρομίου δῶμ'. ἀλλ' ἐπέων γλυκὺν ὕμνον πρᾶσσετε.
τὸ κρατήσιππον γὰρ ἐς ἄρμ' ἀναβαίνων ματέρι καὶ διδύμοις
παίδεσσιν αὐδὰν μανύει

5 Πυθῶνος αἰπεινᾶς ὁμοκλάρους ἐπόπταις.

Β' ἔστι δέ τις λόγος ἀνθρώπων, τετελεσμένον ἐσλόν
μὴ χαμαὶ σιγᾷ καλύψαι· θεσπεσία δ' ἐπέων καύχας ἀοιδὰ
πρόσφορος.

ἀλλ' ἀνὰ μὲν βρομίαν φόρμιγγ', ἀνὰ δ' αὐλὸν ἐπ' αὐτὰν ὄρσομεν
ἱππίων ἀέθλων κορυφάν, ἃ τε Φοῖβω θῆκεν Ἄδραστος ἐπ' Ἀσωποῦ
βρέθεροις· ὧν ἐγώ

10 μνασθεὶς ἐπασκήσω κλυταῖς ἥρωα τιμαῖς.

Γ' ὃς τότε μὲν βασιλεύων κεῖθι νέαισιν θ' ἑορταῖς
ἰσχύος τ' ἀνδρῶν ἀμίλλαις ἄρμασί τε γλαφυροῖς ἄμφαινε κυδαίνων
πόλιν.

φεῦγε γὰρ Ἀμφιαρῇ ποτε θρασυμήδεα καὶ δεινὰν στάσιν
πατρίων οἴκων ἀπὸ τ' Ἄργεος· ἄρχοι δ' οὐκ ἔτ' ἔσαν Ταλαοῦ παῖδες,
βιασθέντες λύα.

15 κρέσσων δὲ καππαύει δίκαν τὰν πρόσθεν ἀνήρ.

Δ' ἀνδροδάμαντ' Ἐριφύλαν, ὄρκιον ὡς ὅτε πιστόν,
δόντες Οἰκλείδα γυναῖκα, ξανθοκομᾶν Δαναῶν ἦσαν μέγιστοι < ~ ~ >
καὶ ποτ' ἐς ἑπταπύλους Θῆβας ἄγαγον στρατὸν ἀνδρῶν αἰσιᾶν
οὐ κατ' ὀρνίχων ὁδόν· οὐδὲ Κρονίων ἀστεροπὰν ἐλελίζαις οἰκοθεν
μαργουμένους

20 στεῖχεν ἐπώτρυν', ἀλλὰ φείσασθαι κελεύθου.

Ε' φαινομένην δ' ἄρ' ἐς ἅταν σπεῦδεν ὄμιλος ἰκέσθαι
χαλκείοις ὅπλοισιν ἱππείοις τε σὺν ἔντεσιν· Ἴσμηνοῦ δ' ἐπ' ὄχθαισι
γλυκύν

νόστον ἐρεϊσάμενοι λευκανθέα σώμασι πίαναν καπνόν·
ἐπτά γὰρ δαΐσαντο πυραὶ νεογυίους φῶτας· ὁ δ' Ἀμφιαρεῖ σχίσσεν
κεραυνῷ παμβία

25 Ζεὺς τὰν βαθύστερνον χθόνα, κρύψεν δ' ἄμ' ἵπποις,

Φ' δουρὶ Περικλυμένου πρὶν νῶτα τυπέντα μαχατάν
θυμὸν αἰσχυνθῆμεν. ἐν γὰρ δαιμονίοισι φόβοις φεύγοντι καὶ παῖδες
θεῶν.

εἰ δυνατόν, Κρονίων, πείραν μὲν ἀγάνορα Φοινικοστόλων
ἐγγέων ταύταν θανάτου πέρι καὶ ζωᾶς ἀναβάλλομαι ὥς πόρσιστα,
μοῖραν δ' εὖνομον

30 αἰτέω σε παισὶν δαρὸν Αἰτναίων ὁπάζειν,

Ζ' Ζεῦ πάτερ, ἀγλαΐαισιν δ' ἀστυνόμοις ἐπιμεῖξαι
λαόν. ἐντί τοι φίλιπποί τ' αὐτόθι καὶ κτεάνων ψυχὰς ἔχοντες
κρέσσονας
ἄνδρες. ἄπιστον ἔειπ'· αἰδῶς γὰρ ὑπὸ κρύφα κέρδει κλέπτεται,
ἃ φέρει δόξαν. Χρομίῳ κεν ὑπασπίζων παρὰ πεζοβοαῖς ἵπποις τε
ναῶν τ' ἐν μάχαις

35 ἔκρινας, ἂν κίνδυνον ὀξείας ἀντᾶς,

Η' οὔνεκεν ἐν πολέμῳ κείνα θεὸς ἔντυεν αὐτοῦ
θυμὸν αἰχματὰν ἀμύνειν λοιγὸν Ἐνυαλίου. παῦροι δὲ βουλεύσαι
φόνου

παρποδίου νεφέλαν τρέψαι ποτὶ δυσμενέων ἀνδρῶν στίχας
χερσὶ καὶ ψυχᾷ δυνατοί· λέγεται μὰν Ἕκτορι μὲν κλέος ἀνθῆσαι
Σκαμάνδρου χεύμασιν

40 ἀγχοῦ, βαθυκρήμνοισι δ' ἄμφ' ἀκταῖς Ἐλώρου,

Θ' ἔνθ' Ἀρείας πόρον ἄνθρωποι καλέοισι, δέδορκεν
παιδὶ τοῦθ' Ἀγησιδάμου φέγγος ἐν ἀλικία πρώτῃ· τὰ δ' ἄλλαις
ἀμέραις

πολλὰ μὲν ἐν κονίᾳ χέρσῳ, τὰ δὲ γείτοني πόντῳ φάσομαι.
ἐκ πόνων δ', οἳ σὺν νεότατι γένωνται σὺν τε δίκῃ, τελέθει πρὸς
γῆρας αἰὼν ἡμέρα.

45 ἴστω λαχὼν πρὸς δαιμόνων θαυμαστὸν ὄλβον.

Γ' εἰ γὰρ ἅμα κτεάνοις πολλοῖς ἐπίδοξον ἄρηται
κῦδος, οὐκ ἔστι πρόσωθεν θνατὸν ἔτι σκοπιᾶς ἄλλας ἐφάψασθαι
ποδοῖν.

ἡσυχία δὲ φιλεῖ μὲν συμπόσιον· νεοθαλῆς δ' αὔξεται
μαλθακᾶ νικαφορία σὺν αἰοιδᾷ· θαρσαλέα δὲ παρὰ κρατῆρα φωνὰ
γίνεται.

50 ἐγκρινάτω τίς νιν, γλυκὺν κώμου προφάταν,

ΙΑ' ἀργυρέαισι δὲ νομάτω φιάλαισι βιατάν
ἀμπέλου παῖδ', ἅς ποθ' ἵπποι κτησάμεναι Χρομίῳ πέμψαν
θεμιπλέκτοις ἀμᾶ

Λατοῖδα στεφάνοις ἐκ τᾶς ἱερᾶς Σικυῶνος. Ζεῦ πάτερ,
εὖχομαι ταύταν ἀρετὰν κελαδῆσαι σὺν Χαρίτεσσιν, ὑπὲρ πολλῶν τε
τιμαλφεῖν λόγοις

55 νίκαν, ἀκοντίζων σκοποῖ' ἄγχιστα Μοισᾶν.

Χ. ΘΕΑΙΩΙ ΑΡΓΕΙΩΙ ΠΑΛΑΙΣΤΗΙ

Α' Δαναοῦ πόλιν ἀγλαοθρόνων τε πεντήκοντα κορᾶν, Χάριτες,
Ἄργος Ἦρας δῶμα θεοπρεπὲς ὑμνεῖτε· φλέγεται δ' ἀρεταῖς
μυρίαῖς ἔργων θρασέων ἔνεκεν.
μακρὰ μὲν τὰ Περσέος ἀμφὶ Μεδοίσας Γοργόνας,
5 πολλὰ δ' Αἰγύπτῳ καταοίκησεν ἄστηταῖς Ἐπάφου παλάμαις·
οὐδ' Ὑπερμήστρα παρεπλάγχθη, μονόψαφον ἐν κολεῷ κατασχοῖσα
ξίφος.

Διομήδεα δ' ἄμβροτον ξανθὰ ποτε Γλαυκῶπις ἔθηκε θεόν·
γαῖα δ' ἐν Θήβαις ὑπέδεκτο κεραυνωθεῖσα Διὸς βέλεσιν
μάντιν Οἰκλείδαν, πολέμοιο νέφος·
10 καὶ γυναιξὶν καλλικόμοισιν ἀριστεύει πάλοι·
Ζεὺς ἐπ' Ἀλκμήναν Δανάαν τε μολῶν τοῦτον κατέφανε λόγον·
πατρὶ δ' Ἀδράστοιο Λυγκεῖ τε φρενῶν καρπὸν εὐθείᾳ συνάρμοξεν
δίκᾱ·

θρέψε δ' αἰχμὰν Ἀμφιτρύωνος, ὃ δ' ὄλβῳ φέρτατος
ἵκετ' ἐς κείνου γενεάν, ἐπεὶ ἐν χαλκέοις ὅπλοις
15 Τηλεβόας ἔναρεν· τῷ ὄψιν ἐειδόμενος
ἀθανάτων βασιλεὺς αὐλὰν ἐσῆλθεν,
σπέρμ' ἀδείμαντον φέρων Ἡρακλῆος· οὗ κατ' Ὀλυμπον
ἄλοχος Ἥβη τελεία παρὰ ματέρι βαίνοισ' ἔστι, καλλίστα θεῶν.

Β' βραχὺ μοι στόμα πάντ' ἀναγῆσασθ', ὅσων Ἀργεῖον ἔχει τέμενος
20 μοῖραν ἐσλῶν· ἔστι δὲ καὶ κόρος ἀνθρώπων βαρὺς ἀντίασαι·
ἀλλ' ὅμως εὐχορδον ἔγειρε λύραν,
καὶ παλαισμάτων λάβε φροντίδ'· ἀγών τοι χάλκεος
δᾶμον ὀτρύνει ποτὶ βουθυσίαν Ἦρας ἀέθλων τε κρίσιν·
Οὐλία παῖς ἔνθα νικάσῃς δις ἔσχεν Θεαῖος εὐφόρων λάθαν πόνων.

25 ἐκράτησε δὲ καὶ ποθ' Ἑλλανα στρατὸν Πυθῶνι, τύχα τε μολῶν
καὶ τὸν Ἴσθμοι καὶ Νεμέα στέφανον, Μοῖσαισιν τ' ἔδωκ' ἀρόσαι,
τρεῖς μὲν ἐν πόντοιο πύλαισι λαχόν,
τρεῖς δὲ καὶ σεμνοῖς δαπέδοις ἐν Ἀδραστείῳ νόμῳ.

Ζεῦ πάτερ, τῶν μὲν ἔραται φρενί, σιγᾷ οἱ στόμα· πᾶν δὲ τέλος
30 ἐν τὶν ἔργων· οὐδ' ἀμόχθῳ καρδίᾳ προσφέρων τόλμαν
παρατεῖται χάριν.

γνῶτ' αἰδῶ θεῶ τε καὶ ὅστις ἀμιλλᾶται πέρι
ἐσχάτων ἀέθλων κορυφαῖς. ὕπατον δ' ἔσχεν Πίσσα
Ἡρακλέος τεθμόν. ἀδείαι γε μὲν ἀμβολάδαν
ἐν τελεταῖς δις Ἀθαναίων νιν ὁμφαί
35 κώμασαν· γαίᾳ δὲ καυθείσα πυρὶ καρπὸς ἐλαίας
ἔμολεν Ἥρας τὸν εὐάνορα λαὸν ἐν ἀγγέων ἔρκεσιν παμποικίλοις.

Γ' ἐπέβα δέ, Θεαῖε, ματρώων πολύγνωντον γένος ὑμετέρων
εὐάγων τιμὰ Χαρίτεσσί τε καὶ σὺν Τυνδαρίδαις θαμάκις.
ἀξιωθείην κεν, ἐὼν Θρασύκλου
40 Ἀντία τε σύγγονος, Ἄργεϊ μὴ κρύπτειν φάος
ὀμμάτων. νικαφορίαις γὰρ ὅσαις Προίτιοιο τόδ' ἵπποτρόφον
ἄστῃ θάλησεν Κορίνθου τ' ἐν μυχοῖς· καὶ Κλεωναίων πρὸς ἀνδρῶν
τετράκις,

Σικωνόθε δ' ἀργυρωθέντες σὺν οἰνηραῖς φιάλαις ἀπέβαν,
ἐκ δὲ Πελλάνας ἐπιεσσάμενοι νῶτον μαλακαῖσι κρόκαις·
45 ἀλλὰ χαλκὸν μυρίον οὐ δυνατόν
ἐξελέγγειν μακροτέρας γὰρ ἀριθμῆσαι σχολᾶς
ὄν τε Κλείτωρ καὶ Τεγέα καὶ Ἀχαιῶν ὑψίβατοι πόλιες
καὶ Λύκαιον παρ Διὸς θῆκε δρόμῳ, σὺν ποδῶν χειρῶν τε νικῶντι
σθένει.

Κάστορος δ' ἐλθόντος ἐπὶ ξενίαν παρ Παμφάη
50 καὶ κασιγνήτου Πολυδεύκεος, οὐ θαῦμα σφίσιν
ἐγγενὲς ἔμμεν ἀεθληταῖς ἀγαθοῖσιν· ἐπεὶ
εὐρυχόρου ταμίαι Σπάρτας ἀγώνων
μοῖραν Ἑρμῆ καὶ σὺν Ἡρακλεῖ διέποντι θάλειαν,
μάλα μὲν ἀνδρῶν δικαίων περικαδόμενοι. καὶ μὲν θεῶν πιστὸν
γένος.

Δ' μεταμειβόμενοι δ' ἐναλλάξ ἀμέραν τὰν μὲν παρὰ πατρὶ φίλῳ
56 Διὶ νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίας ἐν γυάλοις Θεράπνας,

πότμον ἀμπιπλάντες ὁμοῖον· ἐπεὶ
τοῦτον, ἧ πάμπαν θεὸς ἔμμεναι οἰκεῖν τ' οὐρανῷ,
εἴλειτ' αἰῶνα φθιμένον Πολυδεύκης Κάστορος ἐν πολέμῳ.
60 τὸν γὰρ Ἴδας ἀμφὶ βουσὶν πῶς χολωθεὶς ἔτρωσεν χαλκῆας λόγχας
ἀκμᾶ.

ἀπὸ Ταυγέτου πεδαυγάζων ἶδεν Λυγκεὺς δρυὸς ἐν στελέχει
ἡμένους. κείνου γὰρ ἐπιχθονίων πάντων γένετ' ὀξύτατον
ὄμμα. λαιψηροῖς δὲ πόδεσσιν ἄφαρ
ἐξικέσθαι, καὶ μέγα ἔργον ἐμήσαντ' ὠκέως
65 καὶ πάθον δεινὸν παλάμαις Ἀφαρητίδαι Διός· αὐτίκα γάρ
ἦλθε Λήδας παῖς διώκων· τοὶ δ' ἔναντα στάθεν τύμβῳ σχεδὸν
πατρῴῳ·

ἐνθεν ἀρπάζαντες ἄγαλμ' Αἶδα, ξεστὸν πέτρον,
ἔμβalon στέρνῳ Πολυδεύκεος· ἄλλ' οὐ νιν φλάσαν
οὐδ' ἀνέχασσαν· ἐφορμαθεὶς δ' ἄρ' ἄκοντι θοῶ,
70 ἦλασε Λυγκέος ἐν πλευραῖσι χαλκόν.
Ζεὺς δ' ἐπ' Ἴδα πυρφόρον πλᾶξε ψολόεντα κεραυνόν·
ἅμα δ' ἐκαίοντ' ἐρῆμοι. χαλεπὰ δ' ἔρις ἀνθρώποις ὀμιλεῖν
κρεσσόνων.

Ε' ταχέως δ' ἐπ' ἀδελφεοῦ βίαν πάλιν χώρησεν ὁ Τυνδαρίδας,
καὶ νιν οὐπῶ τεθναότ', ἄσθματι δὲ φρίσσοντα πνοὰς ἔκιχεν.
75 θερμὰ δὴ τέγγων δάκρυα στοναχαῖς
ὄρθιον φώνασε· 'Πάτερ Κρονίων, τίς δὴ λύσις
ἔσσεται πενθέων; καὶ ἐμοὶ θάνατον σὺν τῷδ' ἐπίτειλον, ἄναξ.
οἴχεται τιμὰ φίλων τατωμένῳ φωτί· παῦροι δ' ἐν πόνῳ πιστοὶ βροτῶν

καμάτου μεταλαμβάνειν.' ὥς ἦνεπε· Ζεὺς δ' ἀντίος ἦλυθέ οἱ,
80 καὶ τόδ' ἐξαύδασ' ἔπος· 'Ἐσσί μοι υἱός· τόνδε δ' ἔπειτα πόσις
σπέρμα θνατὸν ματρὶ τεᾷ πελάσας
στάξεν ἥρως, ἄλλ' ἄγε τῶνδ' εἰ ἔμπαν αἴρεσιν
παρδίδωμ'· εἰ μὲν θάνατόν τε φυγὼν καὶ γῆρας ἀπεχθόμενον
αὐτὸς Οὐλύμπον θέλεις <ναίειν ἐμοὶ> σὺν τ' Ἀθαναίᾳ κελαινεγχεῖ τ'
Ἄρει,

85 ἔστι σοι τούτων λάχος· εἰ δὲ κασιγνήτου πέρι
μάρνασαι, πάντων δὲ νοεῖς ἀποδάσασθαι ἴσον,
ἥμισυ μὲν κε πνέοις γαίης ὑπένερθεν ἐών,
ἥμισυ δ' οὐρανοῦ ἐν χρυσέοις δόμοισιν·
ὥς ἄρ' αὐδάσαντος οὐ γνῶμα διπλόαν θέτο βουλάν,
90 ἀνὰ δ' ἔλυσεν μὲν ὀφθαλμόν, ἔπειτα δὲ φωνὰν χαλκομίτρα
Κάστορος.

ΧΙ. ΑΡΙΣΤΑΓΟΡΑΙ ΤΕΝΕΔΙΩΙ ΠΡΥΤΑΝΕΙ

Α΄ Παῖ Ῥέας, ἃ τε πρυτανεῖα λέλογχας, Ἑστία,
Ζηνὸς ὑψίστου κασιγνήτα καὶ ὁμοθρόνου Ἥρας,
εὖ μὲν Ἀρισταγόραν δέξαι τεδὸν ἐς θάλαμον,
εὖ δ' ἐταίρους ἀγλαῶ σκάπτῳ πέλας
5 οἳ σε γεραίροντες ὀρθὰν φυλάσσοισιν Τένεδον,

πολλὰ μὲν λοιβαῖσιν ἀγαζόμενοι πρῶταν θεῶν,
πολλὰ δὲ κνίσα· λύρα δέ σφι βρέμεται καὶ ἀοιδά·
καὶ ξενίου Διὸς ἀσκεῖται θέμις αἰενάοις
ἐν τραπέζαις· ἀλλὰ σὺν δόξῃ τέλος
10 δωδεκάμηνον περᾶσαι νιν ἀτρώτῳ κραδίᾳ.

ἄνδρα δ' ἐγὼ μακαρίζω μὲν πατέρ' Ἀρκεσίλαν,
καὶ τὸ θαητὸν δέμας ἀτρεμίαν τε ζύγγονον·
εἰ δέ τις ὄλβον ἔχων μορφᾷ παραμεύσεται ἄλλους,
ἔν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βίαν,
15 θνατὰ μεμνάσθω περιστέλλων μέλη,
καὶ τελευτὰν ἀπάντων γὰρ ἐπιεσσόμενος.

Β΄ ἐν λόγοις δ' ἀστῶν ἀγαθοῖσιν ἐπαινέισθαι χρεῶν,
καὶ μελιγδούποισι δαιδαλθέντα μελίζεν ἀοιδαῖς.
ἐκ δὲ περικτιόνων ἐκκαίδεκ' Ἀρισταγόραν
20 ἀγλααὶ νῖκαι πάτρην τ' εὐώνυμον
ἐστεφάνωσαν πάλα καὶ μεγαυχεῖ παγκρατίῳ.

ἐλπίδες δ' ὀκνηρότεραι γονέων παιδὸς βίαν
ἔσχον ἐν Πυθῶνι πειρᾶσθαι καὶ Ὀλυμπία ἀέθλων.
ναὶ μὰ γὰρ ὄρκον, ἐμὰν δόξαν παρὰ Κασταλία
25 καὶ παρ' εὐδένδρῳ μολῶν ὄχθῳ Κρόνου
κάλλιον ἂν δηριώντων ἐνόστης' ἀντιπάλων,

πενταετηρίδ' ἑορτὰν Ἡρακλέος τέθμιον
κωμάσαις ἀνδησάμενός τε κόμαν ἐν πορφυρέοις
ἔρνεσιν. ἀλλὰ βροτῶν τὸν μὲν κενεόφρονες αὖχαι
30 ἐξ ἀγαθῶν ἔβαλον· τὸν δ' αὖ καταμεμφθέντ' ἄγαν

ἰσχὺν οἰκείων παρέσφαλεν καλῶν
χειρὸς ἔλκων ὀπίσσω θυμὸς ἄτολμος ἐών.

Γ' συμβαλεῖν μὰν εὐμαρὲς ἦν τό τε Πεισάνδρου πάλαι
αἴμ' ἀπὸ Σπάρτας, Ἀμύκλαθεν γὰρ ἔβα σὺν Ὀρέστα,
35 Αἰολέων στρατιὰν χαλκεντέα δεῦρ' ἀνάγων,
καὶ παρ' Ἴσμηνοῦ ῥοᾶν κεκραμένον
ἐκ Μελανίπποιο μάτρωος· ἀρχαῖαι δ' ἄρεταί

ἀμφέροντ' ἀλλασσόμεναι γενεαῖς ἀνδρῶν σθένος·
ἐν σχερῶ δ' οὔτ' ὦν μέλαιναι καρπὸν ἔδωκαν ἄρουραι,
40 δένδρεά τ' οὐκ ἐθέλει πάσαις ἐτέων περόδοις
ἄνθος εὐῶδες φέρειν πλούτῳ ἴσον,
ἀλλ' ἐναμείβοντι. καὶ θνατὸν οὕτως ἔθνος ἄγει

μοῖρα. τὸ δ' ἐκ Διὸς ἀνθρώποις σαφὲς οὐχ ἔπεται
τέκμαρ· ἀλλ' ἔμπαν μεγαλανορίαις ἐμβαίνομεν,
45 ἔργα τε πολλὰ μενοινῶντες· δέδεται γὰρ ἀναιδεῖ
ἐλπίδι γυῖα, προμαθείας δ' ἀπόκεινται ῥοαί.
κερδέων δὲ χρή μέτρον θηρευέμεν·
ἀπροσίκτων δ' ἐρώτων ὀξύτεραι μανίαι.

Ισθμιόνικοι — Isthmian Odes

I. ΗΡΟΔΟΤΩΙ ΘΗΒΑΙΩΙ ΑΡΜΑΤΙ

Α' Μᾶτερ ἐμά, τὸ τεόν, χρύσασπι Θήβα,
πρᾶγμα καὶ ἀσχολίας ὑπέρτερον
θήσομαι. μή μοι κραναὰ νεμεσάσαι
Δᾶλος, ἐν ᾧ κέχυμαι.

5 τί φίλτερον κεδνῶν τοκέων ἀγαθοῖς;
εἷξον, ὠπολλωνιάς· ἀμφοτερᾶν τοι χαρίτων σὺν θεοῖς ζεύξω τέλος,

καὶ τὸν ἀκερσεκόμαν Φοῖβον χορεύων
ἐν Κέῳ ἀμφιρύτα σὺν ποντίοις
ἀνδράσιν, καὶ τὰν ἀλιερκέα Ἴσθμοῦ
10 δειράδ'· ἐπεὶ στεφάνους
ἔξ ὧπασεν Κάδμου στρατῶ ἐξ ἀέθλων,
καλλίνικον πατρίδι κῦδος. ἐν ᾧ καὶ τὸν ἀδείμαντον Ἀλκμήνα τέκεν

παῖδα, θρασεῖαι τὸν ποτε Γηρυόνα φρίξαν κύνες.
ἀλλ' ἐγὼ Ἡροδότῃ τεύχων τὸ μὲν ἄρματι τεθρίπῳ γέρας,
15 ἀνία τ' ἀλλοτρίαις οὐ χερσὶ νωμάσαντ' ἐθέλω
ἢ Καστορεῖῳ ἢ Ἰολάοι' ἐναρμόξαι νιν ὕμνω.
κεῖνοι γὰρ ἡρώων διφρηλάται Λακεδαίμονι καὶ Θήβαις ἐτέκνωθεν
κράτιστοι·

Β' ἐν τ' ἀέθλοισι θίγον πλείστων ἀγώνων,
καὶ τριπόδεσσιν ἐκόσμησαν δόμον
20 καὶ λεβήτεσσιν φιάλαισί τε χρυσοῦ,
γευόμενοι στεφάνων
νικαφόρων· λάμπει δὲ σαφὴς ἀρετά
ἐν τε γυμνοῖσι σταδίοις σφίσιν ἐν τ' ἀσπιδοδοῦποισιν ὀπλίταις
δρόμοις,

οἷά τε χερσὶν ἀκοντίζοντες αἰχμαῖς
25 καὶ λιθίνοις ὀπότ' ἐν δίσκοις ἵεν.
οὐ γὰρ ἦν πενταέθλιον, ἀλλ' ἐφ' ἐκάστῳ
ἔργματι κεῖτο τέλος.
τῶν ἀθρόοις ἀνδησάμενοι θαμάκις

ἔρνεσιν χαίτας ῥέεθροισί τε Δίρκας ἔφανεν καὶ παρ' Εὐρώτῃ πέλας,

30 Ἴφικλέος μὲν παῖς ὁμόδαμος ἐὼν Σπαρτῶν γένει,
Τυνδαρίδας δ' ἐν Ἀχαιοῖς ὑψίπεδον Θεράπνας οἰκέων ἔδος.
χαίρει'. ἐγὼ δὲ Ποσειδάωνι Ἴσθμῳ τε ζαθέα
Ὀγχηστιασὶν τ' αἰόνεσσιν περιστέλλων αἰοιδᾶν
γαρύσομαι τοῦδ' ἀνδρὸς ἐν τιμαῖσιν ἀγακλέα τὰν Ἀσωποδώρου
πατρὸς αἴσαν

Γ' Ἐρχομενοῖό τε πατρῶαν ἄρουραν,
36 ἃ νιν ἐρειδόμενον ναυαγίαις
ἐξ ἀμετρήτας ἁλὸς ἐν κρυοέσσα
δέξατο συντυχία·
νῦν δ' αὖτις ἀρχαίας ἐπέβασε Πότμος
40 συγγενῆς εὐαμερίας. ὁ πονήσας δὲ νόφ καὶ προμάθειαν φέρει·

εἰ δ' ἀρετᾷ κατάκειται πᾶσαν ὀργάν,
ἀμφοτέρων δαπάναις τε καὶ πόνοις,
χρή νιν εὐρόντεσσιν ἀγάνορα κόμπων
μὴ φθονεραῖσι φέρειν
45 γνῶμαις. ἐπεὶ κούφα δόσις ἀνδρὶ σοφῷ
ἀντὶ μόχθων παντοδαπῶν ἔπος εἰπόντ' ἀγαθὸν ξυνὸν ὀρθῶσαι καλόν.

μισθὸς γὰρ ἄλλοις ἄλλος ἐπ' ἔργμασιν ἀνθρώποις γλυκύς,
μηλοβότῃ τ' ἀρότῃ τ' ὀρνιχολόχῳ τε καὶ ὄν πόντος τράφει.
γαστρὶ δὲ πᾶς τις ἀμύνων λιμὸν αἰανῇ τέταται·
50 ὃς δ' ἀμφ' ἀέθλοις ἢ πολεμίζων ἄρηται κῦδος ἀβρόν,
εὐαγορηθεὶς κέρδος ὕψιστον δέκεται, πολιατᾶν καὶ ξένων γλώσσας
ἄωτον.

Δ' ἄμμι δ' ἔοικε Κρόνου σεισίχθον' υἱόν
γείτον' ἀμειβομένοις εὐεργέταν
ἀρμάτων ἵπποδρόμιον κελαδησαι,
55 καὶ σέθεν, Ἀμφιτρύων,
παῖδας προσειπεῖν τὸν Μινύα τε μυχόν
καὶ τὸ Δάματρος κλυτὸν ἄλσος Ἐλευσῖνα καὶ Εὐβοίαν ἐν γναμπτοῖς
δρόμοις

Πρωτεσίλα, τὸ τεὸν δ' ἀνδρῶν Ἀχαιῶν
ἐν Φυλάκῃ τέμενος συμβάλλομαι.

60 πάντα δ' ἐξείπειν, ὅς' ἀγώνιος Ἑρμᾶς
Ἡροδότῳ ἔπορεν

ἵπποις, ἀφαιρεῖται βραχὺ μέτρον ἔχων

ὕμνος. ἧ μὰν πολλάκι καὶ τὸ σεσωπαμένον εὐθυμίαν μείζω φέρει.

εἷη νιν εὐφώνων πτερύγεσσιν ἀερθέντ' ἀγλααῖς

65 Πιερίδων, ἔτι καὶ Πυθῶθεν Ὀλυμπιάδων τ' ἐξαιρέτοις

Ἀλφεοῦ ἔρνεσι φράξαι χεῖρα τιμὰν ἑπταπύλοις

Θήβαισι τεύχοντ'. εἰ δέ τις ἔνδον νέμει πλοῦτον κρυφαῖον,

ἄλλοισι δ' ἐμπίπτων γελᾷ, ψυχὰν Αἶδα τελέων οὐ φράζεται δόξας

ἄνευθεν.

II. ΞΕΝΟΚΡΑΤΗ ΑΚΡΑΓΑΝΤΙΝΩΙ ΑΡΜΑΤΙ

Indice I III VIII

Α' Οἱ μὲν πάλαι, ὧ̃ Θρασύβουλε, φῶτες, οἷ̃ χρυσαμπύκων
ἐς δίφρον Μοισᾶν ἔβαινον κλυτᾷ φόρμιγγι συναντόμενοι,
ρίμφα παιδεῖους ἐτόξευον μελιγάρυας ὕμνους,
ὅστις ἐὼν καλὸς εἶχεν Ἀφροδίτας
5 εὐθρόνου μνάστειραν ἀδίσταν ὀπώραν.

ἂ Μοῖσα γὰρ οὐ φιλοκερδὴς πω τότε ἦν οὐδ' ἐργάτις·
οὐδ' ἐπέρναντο γλυκεῖαι μελιφθόγγου ποτὶ Τερψιχόρας
ἀργυρωθεῖσαι πρόσωπα μαλθακόφωνοι αἰοδαί.
νῦν δ' ἐφίητι <τὸ> τῶργείου φυλάξαι
10 ῥῆμ' ἀλαθείας <ἐτᾶς> ἄγχιστα βαῖνον,

ῥήματα ῥήματ' ἀνὴρ ὅς φᾶ κτεάνων θ' ἅμα λειφθεῖς καὶ φίλων.
ἐσσί γὰρ ὧ̃ν σοφός· οὐκ ἄγνωτ' ἀείδω
Ἰσθμίαν ἵπποισι νίκαν,
τὰν Ξενοκράτει Ποσειδάων ὀπάσαις,
15 Δωρίων αὐτῷ στεφάνωμα κόμα
πέμπεν ἀναδεῖσθαι σελίνων,

Β' εὐάρματον ἄνδρα γεραίρων, Ἀκραγαντίνων φάος.
ἐν Κρίσᾳ δ' εὐρυσθενὴς εἶδ' Ἀπόλλων νιν πόρε τ' ἀγλαίαν
καὶ τόθι κλειναῖς <τ'> Ἐρεχθειδᾶν χαρίτεσσιν ἀραρώς
20 ταῖς λιπαραῖς ἐν Ἀθάναις, οὐκ ἐμέμφθη
ῥυσίδιφρον χεῖρα πλαξίπποιο φωτός,

τὰν Νικόμαχος κατὰ καιρὸν νεῖμ' ἀπάσαις ἀνίαις·
ὄν τε καὶ κάρυκες ὥρᾶν ἀνέγγνον, σπονδοφόροι Κρονίδα
Ζηγὸς Ἀλεῖοι, παθόντες πού τι φιλόξενον ἔργον·
25 ἀδυπνόω τέ νιν ἀσπάζοντο φωνᾷ
χρυσέας ἐν γούνασιν πίτνοντα Νίκας

γαῖαν ἀνὰ σφετέραν, τὰν δὴ καλέοισιν Ὀλυμπίου Διὸς
ἄλσος· ἴν' ἀθανάτοις Αἰνησιδάμου
παῖδες ἐν τιμαῖς ἔμιχθεν.

30 καὶ γὰρ οὐκ ἀγνώτες ὑμῖν ἐντὶ δόμοι
οὔτε κώμων, ὧ Θρασύβουλ', ἐρατῶν,
οὔτε μελικόμπων ἀοιδᾶν.

Γ' οὐ γὰρ πάγος οὐδὲ προσάντης ἅ κέλευθος γίνεται,
εἴ τις εὐδόξων ἐς ἀνδρῶν ἄγοι τιμὰς Ἑλικωνιάδων.
35 μακρὰ δισκῆσαις ἀκοντίσσαιμι τοσοῦθ', ὅσον ὀργάν
Ξεινοκράτης ὑπὲρ ἀνθρώπων γλυκεῖαν
ἔσχεν. αἰδοῖος μὲν ἦν ἀστοῖς ὁμιλεῖν,

ἵπποτροφίας τε νομίζων ἐν Πανελλάνων νόμῳ·
καὶ θεῶν δαίτας προσέπτυκτο πάσας· οὐδέ ποτε ξενίαν
40 οὔρος ἐμπνεύσαις ὑπέστειλ' ἰστίον ἀμφὶ τράπεζαν·
ἀλλ' ἐπέρα ποτὶ μὲν Φᾶσιν θερείαις,
ἐν δὲ χειμῶνι πλέων Νείλου πρὸς ἀκτάν.

μή νυν, ὅτι φθονεραὶ θνατῶν φρένας ἀμφικρέμανται ἐλπίδες,
μήτ' ἀρετὰν ποτε σιγάτω πατρώαν,
45 μηδὲ τούσδ' ὕμνους· ἐπεὶ τοι
οὐκ ἐλινύσοντας αὐτοὺς ἐργασάμαν.
ταῦτα, Νικάσιπ', ἀπόνειμον, ὅταν
ξεῖνον ἐμὸν ἠθαῖον ἔλθῃς.

III. ΜΕΛΙΣΣΩΙ ΘΗΒΑΙΩΙ ΙΠΠΟΙΣ

Α' Εἴ τις ἀνδρῶν εὐτυχίῃσιν ἢ σὺν εὐδόξοις ἀέθλοισι
ἢ σθένει πλούτου κατέχει φρασὶν αἰαντὴ κόρον,
ἄξιός ἐυλογίῃσιν ἀστῶν μεμίχθαι.

Ζεῦ, μεγάλα δ' ἀρεταὶ θνατοῖς ἔπονται

5 ἐκ σέθεν· ζῶει δὲ μᾶσσων ὄλβος ὀπιζομένων, πλαγίῃσι δὲ
φρένεσσιν

οὐχ ὁμῶς πάντα χρόνον θάλλων ὁμιεῖ.

εὐκλέων δ' ἔργων ἅποινα χρὴ μὲν ὑμνῆσαι τὸν ἐσλόν,
chrή δὲ κωμάζοντ' ἀγαναῖς χαρίτεσσιν βαστάσαι.

ἔστι δὲ καὶ διδύμων ἀέθλων Μελίσσῳ

10 μοῖρα πρὸς εὐφροσύναν τρέψαι γλυκεῖαν

ἦτορ, ἐν βάσσαισιν Ἴσθμοῦ δεξαμένῳ στεφάνους, τὰ δὲ κοῖλα
λέοντος

ἐν βαθυστέρνου νάπα κάρυξε Θήβαν

ἵπποδρομία κρατέων· ἀνδρῶν δ' ἀρετὰν
σύμφυτον οὐ κατελέγχει.

15 ἴστε μὰν Κλεωνύμου

δόξαν παλαιὰν ἄρμασιν·

καὶ ματρόθε Λαβδακίδαισιν σύννομοι

πλούτου διέστειχον τετραοριᾶν πόνοις.

αἰὼν δὲ κυλινδομέναις ἀμέραις ἄλλ' ἄλλοτ' ἐξάλλαξεν. ἄτρωτοί γε
μὰν παῖδες θεῶν.

IV. ΜΕΛΙΣΣΩΙ ΘΗΒΑΙΩΙ ΙΠΠΟΙΣ

Indice I III V VIII

Α' Ἔστι μοι θεῶν ἕκατι μυρία παντᾶ κέλευθος,
ὦ Μέλισσ', εὐμαχανίαν γὰρ ἔφανας Ἴσθμίοις,
ὑμετέρας ἀρετὰς ὕμνω διώκειν·
αἷσι Κλεωνυμίδαι θάλλοντες αἰεὶ
5 σὺν θεῷ θνατὸν διέρχονται βιότου τέλος. ἄλλοτε δ' ἄλλοιός οὗρος
πάντας ἀνθρώπους ἐπαίσσων ἐλαύνει.

τοὶ μὲν ὧν Θήβαισι τιμάντες ἀρχᾶθεν λέγονται
πρόξενοί τ' ἀμφικτιόνων κελαδεννᾶς τ' ὄρφανοί
ὕβριος· ὅσσα δ' ἐπ' ἀνθρώπους ἄηται
10 μαρτύρια φθιμένων ζωῶν τε φωτῶν
ἀπλέρτου δόξας, ἐπέψαυσαν κατὰ πᾶν τέλος· ἀνορέαις δ' ἐσχάταισιν
οἴκοθεν στάλαισιν ἄπτονθ' Ἡρακλείαις·

καὶ μηκέτι μακροτέραν σπεύδειν ἀρετάν·
ἵπποτρόφοι τ' ἐγένοντο,
15 χαλκῆφ τ' Ἄρει ἄδον.
ἀλλ' ἀμέρᾳ γὰρ ἐν μιᾷ
τραχεῖα νιφὰς πολέμοιο τεσσάρων
ἀνδρῶν ἐρήμωσεν μάκαιραν ἐστίαν·
νῦν δ' αὖ μετὰ χειμέριον ποικίλα μηνῶν ζόφον
20 χθῶν ὥτε φοινικέοισιν ἀνθησεν ῥόδοις

Β' δαιμόνων βουλαῖς. ὁ κινητὴρ δὲ γὰς Ὀγχηστὸν οἰκέων
καὶ γέφυραν ποντιάδα πρὸ Κορίνθου τειχέων,
τόνδε πορὼν γενεᾷ θαυμαστὸν ὕμνον
ἐκ λεχέων ἀνάγει φάμαν παλαιάν
25 εὐκλέων ἔργων· ἐν ὕπνῳ γὰρ πέσεν· ἀλλ' ἀνεγειρομένα χρῶτα
λάμπει,
Ἀοσφόρος θαητὸς ὥς ἄστροις ἐν ἄλλοις·

ἅ τε κὰν γουνοῖς Ἀθανᾶν ἄρμα καρύξαισα νικᾶν
ἐν τ' Ἀδραστείοις ἀέθλοις Σικυῶνος ὥπασεν

τοιάδε τῶν τότε ἑόντων φύλλ' αἰοῖδ' ἄν.
30 οὐδὲ παναγυρίων ξυνᾶν ἀπειχόν
καμπύλον δίφρον, Πανελλάνεσσι δ' ἐριζόμενοι δαπάνη χαῖρον
ἵππων.
τῶν ἀπειράτων γὰρ ἄγνωτοι σιωπαί.

ἔστιν δ' ἀφάνεια τύχας καὶ μαρναμένων,
πρὶν τέλος ἄκρον ἰκέσθαι·
35 τῶν τε γὰρ καὶ τῶν διδοῖ·
καὶ κρέσσον' ἀνδρῶν χειρόνων
ἔσφαλε τέχνη καταμάρψαις· ἵστε μάν
Αἴαντος ἀλκάν, φοῖνιον τὰν ὀψία
ἐν νυκτὶ ταμὼν περὶ ᾧ φασγάνῳ μομφὰν ἔχει
40 παίδεσιν Ἑλλάνων ὅσοι Τροίανδ' ἔβαν.

Γ' ἄλλ' Ὅμηρός τοι τετίμακεν δι' ἀνθρώπων, ὃς αὐτοῦ
πᾶσαν ὀρθώσας ἀρετὰν κατὰ ῥάβδον ἔφρασεν
θεσπεσίων ἐπέων λοιποῖς ἀθύρειν.
τοῦτο γὰρ ἀθάνατον φωνᾶεν ἔρπει,
45 εἴ τις εὖ εἴπῃ τι· καὶ πάγκαρπον ἐπὶ χθόνα καὶ διὰ πόντον βέβακεν
ἐργμάτων ἀκτὶς καλῶν ἄσβεστος αἰεῖ.

προφρόνων Μοισᾶν τύχοιμεν, κεῖνον ἄγει πυρσὸν ὕμνων
καὶ Μελίσσῳ, παγκρατίου στεφάνῳμ' ἐπάξιον,
ἔρνεϊ Τελεσιάδα. τόλμῃ γὰρ εἰκώς
50 θυμὸν ἐριβρεμετᾶν θηρῶν λεόντων
ἐν πόντῳ, μῆτιν δ' ἀλώπηξ, αἰετοῦ ἅ τ' ἀναπιτναμένα ῥόμβον ἴσχει
χρὴ δὲ πᾶν ἔρδοντ' ἀμαυρῶσαι τὸν ἐχθρόν.

οὐ γὰρ φύσιν Ὀαριωνεῖαν ἔλαχεν·
ἀλλ' ὀνοτὸς μὲν ἰδέσθαι,
55 συμπεσεῖν δ' ἀκμᾷ βαρύς.
καὶ τοί ποτ' Ἀνταίου δόμους
Θηβᾶν ἄπο Καδμεῖᾶν μορφὰν βραχύς,
ψυχὰν δ' ἄκαμπτος, προσπαλαίσων ἦλθ' ἀνήρ
τὰν πυροφόρον Λιβύαν, κρανίοις ὄφρα ξένων
60 ναὸν Ποσειδάωνος ἐρέφοντα σχέθαι,

Δ' υἱὸς Ἀλκμήνας· ὃς Οὐλύμπόνδ' ἔβα, γαίης τε πάσας
καὶ βαθύκρημον πολιάς ἄλὸς ἐξευρὼν θέναρ,
ναυτιλίαςί τε πορθμὸν ἡμερώσαις.
νῦν δὲ παρ' Αἰγιόχῳ κάλλιστον ὄλβον
65 ἀμφέπων ναίει, τετίματαί τε πρὸς ἀθανάτων φίλος, Ἦβαν τ'
ὀπυίει,
χρυσέων οἴκων ἄναξ καὶ γαμβρὸς Ἦρας.

τῷ μὲν Ἀλεκτράν ὑπερθεν δαῖτα πορσύνοντες ἄστοί
καὶ νεόδματα στεφανώματα βωμῶν αὔξομεν
ἔμπυρα χαλκοαῤῥαν ὀκτὼ θανόντων,
70 τοὺς Μεγάρᾳ τέκε οἱ Κρεοντὶς υἱούς·
τοῖσιν ἐν δυθμαῖσιν αὐγᾶν φλόξ ἀνατελλομένα συνεχὲς παννυχίζει,
αἰθέρα κνισάεντι λακτίζοισα καπνῷ,

καὶ δεύτερον ἄμαρ ἐτείων τέρμ' ἀέθλων
γίνεται, ἰσχύος ἔργον.
75 ἔνθα λευκωθεὶς κάρᾳ
μύρτοις ὃδ' ἀνὴρ διπλόαν
νίκαν ἀνεφάνατο παίδων <τε> τρίταν
πρόσθεν, κυβερνατῆρος οἰακοστροφου
γνώμα πεπιθὼν πολυβούλῳ· σὺν Ὀρσέᾳ δέ νιν
80 κωμάξομαι τερπνὰν ἐπιστάζων χάριν.

Υ. ΦΥΛΑΚΙΔΑΙ ΑΙΓΙΝΗΤΗ ΠΑΓΚΡΑΤΙΩΙ

Α' Μᾶτερ Ἀελίου πολυώνυμε Θεία,
σέο ἕκατι καὶ μεγασθενῇ νόμισαν
χρυσὸν ἄνθρωποι περιώσιον ἄλλων·
καὶ γὰρ ἐριζόμεναι
5 νᾶες ἐν πόντῳ καὶ ὕφ' ἄρμασιν ἵπποι
διὰ τεάν, ὄνασσα, τιμὰν ὠκυδινάτοις ἐν ἀμίλλαισι θαυμασται
πέλονται,

ἐν τ' ἀγωνίοις ἀέθλοισι ποθεινόν
κλέος ἔπραξεν, ὄντιν' ἀθρόοι στέφανοι
χερσὶ νικάσαντ' ἀνέδησαν ἔθειραν
10 ἢ ταχυτᾷτι ποδῶν.
κρίνεται δ' ἀλκὰ διὰ δαίμονας ἀνδρῶν.
δύο δέ τοι ζωᾷς ἄωτον μοῦνα ποιμαίνοντι τὸν ἄλπνιστον, εὐανθεῖ
σὺν ὄλβῳ

εἴ τις εὖ πάσχων λόγον ἐσλὸν ἀκούῃ.
μὴ μάτευε Ζεὺς γενέσθαι· πάντ' ἔχεις,
15 εἴ σε τούτων μοῖρ' ἐφίκοιτο καλῶν.
θνατὰ θνατοῖσι πρέπει.
τὴν δ' ἐν Ἰσθμῷ διπλόα θάλλοις' ἀρετά,
Φυλακίδ', ἄγκειται, Νεμέα δὲ καὶ ἀμφοῖν
Πυθέα τε, παγκρατίου. τὸ δ' ἐμόν,
20 οὐκ ἄτερ Αἰακιδᾶν, κέαρ ὕμνων γεύεται·
σὺν Χάρισιν δ' ἔμολον Λάμπωνος υἱοῖς

Β' τάνδ' ἐς εὐνομον πόλιν. εἰ δὲ τέτραπται
θεοδότων ἔργων κέλευθον ἂν καθαρὰν,
μὴ φθόνει κόμπον τὸν εἰκοτ' αἰοιδᾷ
25 κιννάμεν ἀντὶ πόνων.
καὶ γὰρ ἡρώων ἀγαθοὶ πολεμισταί
λόγον ἐκέρδαναν· κλέονται δ' ἐν τε φορμίγγεσσιν ἐν αὐλῶν τε
παμφώνοις ὁμοκλαῖς

μυρίον χρόνον· μελέταν δὲ σοφισταῖς
Διὸς ἑκατι πρόσβαλον σεβιζόμενοι·
30 ἐν μὲν Αἰτωλῶν θυσίαισι φαενναῖς
Οἰνεΐδαι κρατεροί,
ἐν δὲ Θήβαις ἵπποσόας Ἴόλαος
γέρας ἔχει, Περσεὺς δ' ἐν Ἄργει, Κάστορος δ' αἰχμὰ Πολυδεύκεός τ'
ἐπ' Εὐρώτα ῥέεθροις.

ἀλλ' ἐν Οἰνῶνα μεγαλήτορες ὀργαί
35 Αἰακοῦ παίδων τε· τοὶ καὶ σὺν μάχαις
δὺς πόλιν Τρώων πρᾶθον, ἐσπόμενοι
Ἥρακλῆϊ πρότερον,
καὶ σὺν Ἀτρεΐδαις, ἔλα νῦν μοι πεδόθεν·
λέγε, τίνες Κύκνον, τίνες Ἔκτορα πέφνον,
40 καὶ στράταρχον Αἰθιόπων ἄφοβον
Μέμνονα χαλκοάραν· τίς ἄρ' ἐσλὸν Τήλεφον
τρῶσεν ἐῷ δορὶ Καΐκου παρ' ὄχθαις;

Γ' τοῖσιν Αἴγιναν προφέρει στόμα πάτραν,
διαπρεπέα νᾶσον· τετείχισται δὲ πάλαι
45 πύργος ὑψηλαῖς ἀρεταῖς ἀναβαίνειν.
πολλὰ μὲν ἀρτιεπής
γλῶσσά μοι τοξεύματ' ἔχει περὶ κείνων
κελαδέσαι· καὶ νῦν ἐν Ἄρει μαρτυρήσαι κεν πόλις Αἴαντος
ὀρθωθεῖσα ναύταις

ἐν πολυφθόρῳ Σαλαμὶς Διὸς ὄμβρω
50 ἀναρίθμων ἀνδρῶν χαλαζάεντι φόνῳ.
ἀλλ' ὅμως καύχاما κατάβρεχε σιγᾷ·
Ζεὺς τά τε καὶ τὰ νέμει,
Ζεὺς ὁ πάντων κύριος. ἐν δ' ἐρατεινῷ
μέλιτι καὶ τοιαῖδε τιμαὶ καλλίνικον χάρμ' ἀγαπάζοντι. μαρνάσθω τις
ἔρδων

55 ἄμφ' ἀέθλοισιν γενεὰν Κλεονίκου
ἐκμαθὼν· οὔτοι τετύφλωται μακρὸς
μόχθος ἀνδρῶν οὐδ' ὀπόσαι δαπάναι

ἐλπίδ' ἔκνιζαν ὄπιν.

αἰνέω καὶ Πυθέαν ἐν γυιοδάμαις

60 Φυλακίδα πλαγᾶν δρόμον εὐθυπορῆσαι,

χερσὶ δεξιόν, νόῳ ἀντίπαλον.

λάμβανέ οἱ στέφανον, φέρε δ' εὖμαλλον μίτραν,

καὶ πτερόεντα νέον σύμπεμψον ὕμνον.

VI. ΦΥΛΑΚΙΔΑΙ ΑΙΓΙΝΗΤΗ ΠΑΙΔΙ ΠΑΓΚΡΑΤΙΩΙ

Α' Θάλλοντος ἀνδρῶν ὥς ὅτε συμποσίου
δεύτερον κρατῆρα Μοισαίων μελέων
κίρναμεν Λάμπωνος εὐαέθλου γενεᾶς ὕπερ, ἐν Νεμέᾳ μὲν πρῶτον, ὧ
Ζεῦ,

τὴν ἄωτον δεξάμενοι στεφάνων,
5 νῦν αὖτε Ἴσθμοῦ δεσπότη
Νηρείδεσσί τε πεντήκοντα παίδων ὀπλοτάτου
Φυλακίδα νικῶντος. εἷη δὲ τρίτον
σωτῆρι πορσαίνοντας Ὀλυμπίῳ Αἴγιναν κάτα
σπένδειν μελιφθόγοις αἰοδαῖς.

10 εἰ γάρ τις ἀνθρώπων δαπάνᾳ τε χαρεῖς
καὶ πόνῳ πράσσει θεοδμάτους ἀρετάς
σύν τέ οἱ δαίμων φυτεύει δόξαν ἐπήρατον, ἐσχατιαῖς ἤδη πρὸς ὄλβου
βάλλετ' ἄγκυραν θεότιμος ἐών.

τοίαισιν ὀργαῖς εὖχεται
15 ἀντιάσας Αἶδαν γῆράς τε δέξασθαι πολίων
ὁ Κλεονίκου παῖς· ἐγὼ δ' ὑψίθρονον
Κλωθὴ κασιγνήτας τε προσεννέπω ἐσπέσθαι κλυταῖς
ἀνδρὸς φίλου Μοίρας ἐφετμαῖς.

ὔμμε τ', ὧ χρυσάρματοι Αἰακίδαι,
20 τέθμιόν μοι φαμί σαφέστατον ἔμμεν
τάνδ' ἐπιστείχοντα νᾶσον ραίνέμεν εὐλογίαις.
μυρίαί δ' ἔργων καλῶν τέτμανθ' ἑκατόμπεδοι ἐν σχερῷ κέλευθοι
καὶ πέραν Νεῖλοιο παγᾶν καὶ δι' Ὑπερβορέους·
οὐδ' ἔστιν οὕτω βάρβαρος οὔτε παλίγγλωστος πόλις,
25 ἅτις οὐ Πηλῆος αἶει κλέος ἥρωος, εὐδαίμονος γαμβροῦ θεῶν,

Β' οὐδ' ἅτις Αἴαντος Τελαμωνιάδα
καὶ πατρός· τὸν χαλκοχάρμαν ἐς πόλεμον
ἄγε σὺν Τιρυνθίοισιν πρόφρονα σύμμαχον ἐς Τροίαν, ἥρωσι μόχθον,
Λαομεδοντιᾶν ὑπὲρ ἀμπλακιᾶν
30 ἐν ναυσὶν Ἀλκμήνας τέκος.

εἶλε δὲ Περγαμίαν, πέφνεν δὲ σὺν κείνῳ Μερόπων
ἔθνεα καὶ τὸν βουβόταν οὐρεῖ ἴσον
Φλέγραισιν εὐρὼν Ἀλκυονῆ, σφετέρας δ' οὐ φείσατο
χερσὶν βαρυφθόγγιο νευρᾷς

35 Ἡρακλέης. ἀλλ' Αἰακίδαν καλέων
ἐς πλόον <κούρων> κύρησεν δαινυμένων.
τὸν μὲν ἐν ῥίνῳ λέοντος στάντα κελήσατο νεκταρέαις σπονδαῖσιν
ἄρξαι
καρτεραίχμαν Ἀμφιτρυωνιάδαν,
ἄνδωκε δ' αὐτῷ φέρτατος
40 οἰνοδόκον φιάλαν χρυσῷ πεφρικυῖαν Τελαμών,
ὁ δ' ἀνατείναις οὐρανῷ χειρας ἀμάχους
αὐδάσε τοιοῦτον ἔπος· 'Εἴ ποτ' ἐμᾶν, ὦ Ζεῦ πάτερ,
θυμῷ θέλων ἀρᾶν ἄκουσας,

νῦν σε, νῦν εὐχαῖς ὑπὸ θεσπεσίαις
45 λίσσομαι παῖδα θρασὺν ἐξ Ἐριβοίας
ἀνδρὶ τῷδε ξεῖνον ἀμὸν μοιρίδιον τελέσαι·
τὸν μὲν ἄρρηκτον φυάν, ὥσπερ τόδε δέρμα με νῦν περιπλανᾶται
θηρός, ὃν πάμπρωτον ἀέθλων κτεῖνά ποτ' ἐν Νεμέᾳ
θυμὸς δ' ἐπέσθω.' ταῦτ' ἄρα οἱ φαμένῳ πέμψεν θεός
50 ἀρχὸν οἰωνῶν μέγαν αἰετόν· ἀδεῖα δ' ἔνδον νιν ἔκνιζεν χάρις,

Γ' εἶπέν τε φωνήσας ἄτε μάντις ἀνήρ
'Ἔσσεταί τοι παῖς, ὃν αἰτεῖς, ὦ Τελαμών·
καὶ νιν ὄρνιχος φανέντος κέκλευ ἐπώνυμον εὐρυβίαν Αἴαντα, λαῶν
ἐν πόνοις ἔκπαγλον Ἐνυαλίου.'
55 ὥς ἦρα εἰπὼν αὐτίκα
ἔζετ'. ἐμοὶ δὲ μακρὸν πάσας <ἀν>αγήσασθ' ἀρετάς·
Φυλακίδα γὰρ ἦλθον, ὦ Μοῖσα, ταμίας
Πυθέα τε κώμων Εὐθυμένει τε· τὸν Ἀργείων τρόπον
εἰρήσεται που κὰν βραχίστοις.

60 ἄραντο γὰρ νίκας ἀπὸ παγκρατίου
τρεῖς ἀπ' Ἴσθμοῦ, τὰς δ' ἀπ' εὐφύλλου Νεμέας,
ἀγλαοὶ παῖδές τε καὶ μάτρως. ἀνὰ δ' ἄγαγον ἐς φάος οἶαν μοῖραν

ὕμνων
τὰν Ψαλυχιαδᾶν δὲ πάτραν Χαρίτων
ἄρδοντι καλλίστα δρόσῳ,
65 τὸν τε Θεμιστίου ὀρθώσαντες οἶκον τάνδε πόλιν
θεοφιλῇ ναίοισι· Λάμπων δὲ μελέταν
ἔργοις ὀπάζων Ἡσιόδου μάλα τιμᾷ τοῦτ' ἔπος,
υἱοῖσί τε φράζων παραινεῖ,

ξυνὸν ἄστει κόσμον ἐῷ προσάγων·
70 καὶ ξένων εὐεργεσίαις ἀγαπᾶται,
μέτρα μὲν γνώμα διώκων, μέτρα δὲ καὶ κατέχων
γλῶσσα δ' οὐκ ἔξω φρενῶν φαίης κέ νιν ἄνδρ' ἐν ἀθληταῖσιν ἔμμεν
Ναξίαν πέτραις ἐν ἄλλαις χαλκοδάμαντ' ἀκόναν.
πίσω σφε Δίρκας ἀγνὸν ὕδωρ, τὸ βαθύζωνοι κόραι
75 χρυσοπέπλου Μναμοσύνας ἀνέτειλαν παρ' εὐτειχέσιν Κάδμου
πύλαις.

VII. ΣΤΡΕΨΙΑΔΗ ΘΗΒΑΙΩΙ ΠΑΓΚΡΑΤΙΩ

Α' Τίني τῶν πάρος, ὃ μάκαιρα Θήβα,
καλῶν ἐπιχωρίων μάλιστα θυμὸν τεὸν
εὖφρανας; ἦρα χαλκοκρότου πάρεδρον
Δαμάτερος ἀνίκ' εὐρυχαίταν
5 ἄντειλας Διόνυσον, ἣ χρυσῷ μεσονύκτιον νείφοντα δεξαμένα τὸν
φέρτατον θεῶν,

ὁπότ' Ἀμφιτρύωνος ἐν θυρέτροις
σταθεῖς ἄλογον μετῆλθεν Ἡρακλείοις γοναῖς;
ἦτ' ἀμφὶ πυκναῖς Τειρεσίαο βουλαῖς;
ἦτ' ἀμφ' Ἰόλαον ἱππόμετιν;
10 ἣ Σπαρτῶν ἀκαμαντολογχᾶν; ἣ ὅτε καρτερᾶς Ἄδραστον ἐς
ἀλαλᾶς ἄμπεμψας ὀρφανόν

μυρίων ἐτάρων ἐς Ἄργος ἵππιον;
ἣ Δωρίδ' ἀποικίαν οὐνεκεν ὀρθῷ
ἔστασας ἐπὶ σφυρῷ
Λακεδαιμονίων, ἔλον δ' Ἀμύκλας
15 Αἰγείδαι σέθεν ἔκγονοι, μαντεύμασι Πυθίοις;
ἀλλὰ παλαιὰ γάρ
εὐδὲι χάρις, ἀμνάμονες δὲ βροτοί,

Β' ὅ τι μὴ σοφίας ἄωτον ἄκρον
κλυταῖς ἐπέων ῥοαῖσιν ἐξίκηται ζυγέν·
20 κώμαζ' ἔπειτεν ἀδυμελεῖ σὺν ὕμνῳ
καὶ Στρεψιάδα· φέρει γὰρ Ἴσθμοι
νίκαν παγκρατίου, σθένει τ' ἔκπαγλος ἰδεῖν τε μορφάεις, ἅγει τ'
ἄρετὰν οὐκ αἰσχιον φυᾶς.

φλέγεται δὲ ἰοπλόκοισι Μοίσαις,
μάτρωί θ' ὁμωνύμῳ δέδωκε κοινὸν θάλος,
25 χάλκασπις ὧ πότμον μὲν Ἄρης ἔμειξεν,
τιμὰ δ' ἀγαθοῖσιν ἀντίκειται.
ἵστω γὰρ σαφὲς ὅστις ἐν ταῦτα νεφέλα χάλαζαν αἵματος πρὸ φίλας

πάτρας ἀμύνεται,

λοιγὸν ἄντα φέρων ἐναντίῳ στρατῷ,
ἀστῶν γενεᾷ μέγιστον κλέος αὔξων

30 ζώων τ' ἀπὸ καὶ θανόν.

τὸ δέ, Διοδότοιο παῖ, μαχατάν

αἰνέων Μελέαγρον, αἰνέων δὲ καὶ Ἴκτορα

Ἀμφιάραόν τε,

εὐανθέ' ἀπέπνευσας ἀλικίαν

Γ' προμάχων ἀν' ὄμιλον, ἔνθ' ἄριστοι

36 ἔσχον πολέμοιο νεῖκος ἐσχάταις ἐλπίσιν.

ἔτλαν δὲ πένθος οὐ φατόν· ἀλλὰ νῦν μοι

Γαῖαοχος εὐδίαν ὄπασσεν

ἐκ χειμῶνος. αἰέσομαι χαίταν στεφάνοισιν ἀρμόζων. ὁ δ' ἀθανάτων

μὴ θρασέτω φθόνος,

40 ὅτι τερπνὸν ἐφάμερον διώκων

ἔκαλος ἔπειμι γῆρας ἔς τε τὸν μόρσιμον

αἰῶνα. θνήσκομεν γὰρ ὁμῶς ἅπαντες·

δαίμων δ' αἴσος· τὰ μακρὰ δ' εἴ τις

παπταίνει, βραχὺς ἐξικέσθαι χαλκόπεδον θεῶν ἔδραν· ὁ τοι πτερόεις

ἔρριψε Πάγασος

45 δεσπόταν ἐθέλοντ' ἐς οὐρανοῦ σταθμούς

ἐλθεῖν μεθ' ὁμάγυριν Βελλεροφόνταν

Ζηνός. τὸ δὲ παρ δίκαν

γλυκὺ πικροτάτα μένει τελευτά.

ἄμμι δ', ὧ χρυσέα κόμα θάλλων, πόρε, Λοξία,

50 τεαῖσιν ἀμίλλαισιν

εὐανθέα καὶ Πυθόϊ στέφανον.

VIII. ΚΛΕΑΝΔΡΩΙ ΑΙΓΙΝΗΤΗΙ ΠΑΙΔΙ ΠΑΓΚΡΑΤΙΩΙ

Α' Κλεάνδρῳ τις ἀλικία τε λύτρον εὐδοξον, ὃ νέοι, καμάτων
πατρὸς ἀγλαὸν Τελεσάρχου παρὰ πρόθυρον
ἰὼν ἀνεγειρέτω

κῶμον, Ἴσθμιάδος τε νίκας ἄποινα, καὶ Νεμέα
5 ἀέθλων ὅτι κράτος ἐξεῦρε· τῷ καὶ ἐγώ, καίπερ ἀχνύμενος
θυμόν, αἰτέομαι χρυσέαν καλέσαι

Μοῖσαν. ἐκ μεγάλων δὲ πενθέων λυθέντες
μήτ' ἐν ὀρφανία πέσωμεν στεφάνων,
μήτε κάδεα θεράπευε· παυσάμενοι δ' ἀπράκτων κακῶν
γλυκύ τι δαμωσόμεθα καὶ μετὰ πόνον·
ἐπειδὴ τὸν ὑπὲρ κεφαλᾶς

10 λίθον γε Ταντάλου παρὰ τις ἔτρεψεν ἄμμι θεός,

Β' ἀτόλματον Ἑλλάδι μόχθον. ἀλλ' ἐμοὶ δεῖμα μὲν παροιχομένων
καρτερὰν ἔπαυσε μέριμναν· τὸ δὲ πρὸ ποδὸς
ἄρειον αἰεὶ βλέπειν

χρῆμα πάν· δόλιος γὰρ αἰὼν ἐπ' ἀνδράσι κρέματα,
15 ἐλίσσων βίου πόρον· ἱατὰ δ' ἐστὶ βροτοῖς σὺν γ' ἐλευθερία
καὶ τά. χρῆ δ' ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλειν.

χρῆ δ' ἐν ἐπταπύλοισι Θήβαις τραφέντα
Αἰγίνα Χαρίτων ἄωτον προνέμειν,
πατρὸς οὐνεκα δίδυμαι γένοντο θύγατρες Ἀσωπίδων
ὀπλόταται, Ζηνὶ τε ἄδον βασιλεῖ.

ὁ τὰν μὲν παρὰ καλλιρόφ
20 Δίρκᾳ φιλαρμάτου πόλιος ὄκισσεν ἀγεμόνα·

Γ' σὲ δ' ἐς νᾶσον Οἰνοπίαν ἐνεγκὼν κοιμᾶτο, δῖον ἔνθα τέκες
Αἰακὸν βαρυσφαράγῳ πατρὶ κεδνότατον
ἐπιχθονίων· ὁ καὶ

δαιμόνεσσι δίκας ἐπείραινε· τοῦ μὲν ἀντίθεοι
25 ἀρίστευον υἱέες υἱέων τ' ἀρηΐφιλοι παῖδες ἀνορέα
χάλκεον στονόεντ' ἀμφέπειν ὄμαδον,
σώφρονές τ' ἐγένοντο πινυτοὶ τε θυμόν.
ταῦτα καὶ μακάρων ἐμέμαναντ' ἀγοραί,

Ζεὺς ὅτ' ἀμφὶ Θέτιος ἀγλαός τ' ἔρισαν Ποσειδᾶν γάμῳ,
ἄλοχον εὐειδέα θέλων ἐκάτερος
εἰν ἔμμεν· ἔρως γὰρ ἔχεν.
30 ἄλλ' οὐ σφιν ἄμβροτοι τέλεσαν εὐνὰν θεῶν πραπίδες,

Δ' ἐπεὶ θεσφάτων ἐπ' ἀκούσαν· εἶπε δ' εὐβουλος ἐν μέσοισι Θέμις,
εἶνεκεν πεπρωμένον ἦν, φέρτερον πατέρος
ἄνακτα γόνον τεκεῖν
ποντίαν θεόν, ὃς κεραυνοῦ τε κρέσσον ἄλλο βέλος
35 διώξει χερὶ τριόδοντός τ' ἀμαιμακέτου, Ζηνὶ μισγομένην
ἢ Διὸς παρ' ἀδελφεοῖσιν. 'ἀλλὰ τὰ μὲν
παύσατε· βροτέων δὲ λεχέων τυχοῖσα
υἱὸν εἰσιδέτω θανόντ' ἐν πολέμῳ,
χεῖρας Ἄρεϊ <τ> ἐναλίγκιον στεροπαῖσι τ' ἀκμὰν ποδῶν.
τὸ μὲν ἐμόν, Πηλεΐ γέρας θεόμορον
ὀπάσσαι γάμου Αἰακίδα,
40 ὃν τ' εὐσεβέστατον φάτις Ἰαολκοῦ τράφειν πεδίον·

Ε' ἰόντων δ' ἐς ἄφθιτον ἄντρον εὐθὺς Χίρωνος αὐτὶκ' ἀγγελίαι
μηδὲ Νηρέος θυγάτηρ νεικέων πέταλα
δις ἐγγυαλιζέτω
ἅμμιν· ἐν διχομηνίδεσσιν δὲ ἐσπέραις ἐρατόν
45 λύοι κεν χαλινὸν ὑφ' ἥρωϊ παρθενίας· ὥς φάτο Κρονίδαις
ἐννέποισα θεά· τοὶ δ' ἐπὶ γλεφάροις
νεῦσαν ἀθανάτοισιν· ἐπέων δὲ καρπὸς
οὐ κατέφθινε. φαντὶ γὰρ ξύν' ἀλέγειν
καὶ γάμον Θέτιος ἄνακτα, καὶ νεαρὰν ἔδειξαν σοφῶν
στόματ' ἀπείροισιν ἀρετὰν Ἀχιλέος·
ὃ καὶ Μύσιον ἀμπελόεν
50 αἶμαξε Τηλέφου μέλανι ῥαίνων φόνῳ πεδίον

Φ' γεφύρωσέ τ' Ἀτρεΐδαισι νόστον, Ἑλέναν τ' ἐλύσατο, Τροίᾳς
ῖνας ἐκταμὼν δορί, ταὶ νιν ῥύοντό ποτε
μάχας ἐναριμβρότου
ἔργον ἐν πεδίῳ κορύσσοντα, Μέμνονός τε βίαν
55 ὑπέρθυμον Ἕκτορά τ' ἄλλους τ' ἀριστέας· οἷς δῶμα Φερσεφόνας
μανύων Ἀχιλεύς, οὗρος Αἰακιδᾶν,

Αἶγιναν σφετέραν τε ρίζαν πρόφαιινεν.
τὸν μὲν οὐδὲ θανόντ' αἰοιδᾶι τι λίπον,
ἀλλὰ οἱ παρά τε πυρὰν τάφον θ' Ἑλικώνιαι παρθένοι
στάν, ἐπὶ θρηῆνόν τε πολύφαμον ἔχεαν.
ἔδοξ' ἦρα καὶ ἀθανάτοις,
60 ἐσλὸν γε φῶτα καὶ φθίμενον ὕμνοις θεᾶν διδόμεν.

Ζ' τὸ καὶ νῦν φέρει λόγον, ἔσσυταί τε Μοισαῖον ἄρμα Νικοκλέος
μνᾶμα πυγμάχου κελαδηῆσαι. γεραίρετέ νιν,
ὃς Ἴσθμιον ἂν νάπος
Δωρίων ἔλαχεν σελίνων· ἐπεὶ περικτίονας
65 ἐνίκασε δὴ ποτε καὶ κείνος ἄνδρας ἀφύκτα χερὶ κλονέων.
τὸν μὲν οὐ κατελέγχει κριτοῦ γενεά
πατραδελφεοῦ· ἀλίκων τῷ τις ἀβρόν
ἀμφὶ παγκρατίου Κλεάνδρῳ πλεκέτῳ
μυρσίνας στέφανον, ἐπεὶ νιν Ἀλκαθόου τ' ἀγὼν σὺν τύχῃ
ἐν Ἐπιδαύρῳ τε νεότας δέκετο πρίν·
τὸν αἰνεῖν ἀγαθῷ παρέχει·
70 ἦβαν γὰρ οὐκ ἄπειρον ὑπὸ χειρὶ καλῶν δάμασεν.

θραύσματα — Fragments

ΕΠΙΝΙΚΟΙ ΙΣΘΜΙΟΝΙΚΑΙΣ

fr. 1a

[]ν[.]ντιφ[

.....].υπανια[

10 .]α[....].φερει λαιλ[α

χαν νᾱα κύματος ακ.[

εν ὀρθῶ δρόμῳ βαθ[

ἔσφαλ' ὄλῳ νόῳ

πτε[ρ]οε[.....].μο[

15 καογυ.[

.]φιμε.[

.]οιρε[

φο[

...

fr. 1b

...

[].σ[[]

[]

[]οι Νεμεα κ[

[].

5 []ολαμ[

[ἀ]γλαρ.[

...

fr. 1c

...

[].ε.[

[]οι..[

[]εσα[

[]υμα.[

[]δ.[

...

ΚΑΣΜΥΛΩΙ ΡΟΔΙΩΙ ΠΥΚΤΗΙ

fr. 2

ὁ δ' ἐθέλων τε καὶ δυνάμενος ἄβρὰ πάσχειν
τὰν Ἀγαμήδεϊ Τρεφονίῳ θ' Ἐκαταβόλου
συμβουλίαν λαβὼν ...

ΜΕΙΔΙΑΙ ΑΙΓΙΝΗΤΗΙ

fr. 4

κεῖ μοί τιν' ἄνδρα τῶν θανόντων

fr. 6

Melicertes Ἀθαμαντιάδας, filius Ἴνου.

fr. 5

Αἰολίδαν δὲ Σίσυφον κέλοντο

ὅτ' παῖδι τηλέφαντον ὄρσαι

γέρας φθιμένῳ Μελικέρτῃ

ΩΙ ΜΕΓΑΡΕΙ ΣΤΑΔΙΕΙ

fr. 6a

σύριγγες οι.[.]εσπ[...].π.τ[...].ξ.[
νύξ μὲν ἦν, ὁ δ' Ἀλέξ[ανδρος (Il. ca. 20)]νοπαῖς τ(ῶν)
θρεμμάτ(ων) κοι[μω]μ(έν)ων, ὁ δ' Ἑρμῆς[
ἄκασκα

γόμευε δ' ἐρισφαραγ[.....].ι πατ[ρ
ἀλλ' ἦ μακ[ρ]ότερον καθετ.[].[].[

* * *

ἔμβολον

* * *

] Μοῖσ', ἀνέγειρ' ἐμέ

χέρσον ἔσω

ιέντ' ε.[

δοκήσεις οὐ πὰρ σκοπόν

ἡεῖπερ τριῶν Ἰσθμ[οῖ], Νεμκέ>α<ι δ>ὲ δυ[οῖν

Ἀλάτο[υ Λα]κεδαίμ[ον

]λέγοντι προβώμιον

εὐρίσκει χρυσεῖσε πεκ[

fr. 6b

]νδε τοι οἴκοθεν

μάτηρ ἀκόντων

]ν γίνεται — ὑποδέξονται

ἐπικράνοισι γὰρ ἄν κιόνων

εἰριστεύοντα γὰρ ἐν..υιαι.ασι.[

]ἄρδοντ' αἰοιδᾷς [

]γενναίων ἄωτος νεκταρέας αι.[

]καρπὸν δρέποντες

φροντίδες

fr. 6c

ΑΘΗΝΑΙΩΙ ΩΣΧΟΦΟΡΙΚΟΝ

fr. 6d

ἔρυξαν

Χάρισι πάσαι[ς

κίνδυνος (Θησέως)

fr. 7

ὅστις δὴ τρόπος ἐξεκύλισέ νιν

fr. 8

τρία κρᾶτα

fr. 10

ἐλπίσιν ἀθανάταις ἄρμοῖ φέρονται

fr. 11

οὐ ψεῦδος ἐρίξω

fr. 12

ἐνίκασαν οἱ

fr. 13

ἵππος κρατησίπους

fr. 14

Ζεὺς εὐρύζυγος

fr. 16

κρατησιβίαν χερσί

fr. 17

ἄρμασίδουπος

fr. 18

Ποσειδὼν ἐλασίχθων

fr. 19-20

ἀγὼν μνασιστέφανος et μναστήρ στεφάνων

fr. 21

Ἀὼς λιτά

fr. 22

τόσσαι (ἐπιτυχεῖν) καλῶν

fr. 23

ἀμεύσεσθαι Νάξιον Τείσανδρον

fr. 24

ἀμευσιεπῇ φροντίδα

frr. 25-27

πέδοικος et πεδὰ στόμα φλέγει et πεδασχεῖν

ΥΜΝΟΙ ΘΗΒΑΙΟΙΣ ΕΙΣ ΔΙΑ

fr. 29

Α΄ Ἴσμηνὸν ἢ χρυσαλάκατον Μελίαν
 ἢ Κάδμον ἢ Σπαρτῶν ἱερὸν γένος ἀνδρῶν
 ἢ τὰν κυανάμπυκα Θήβαν
 ἢ τὸ πάντολμον σθένος Ἡρακλέος
 ἢ τὰν Διωνύσου πολυγαθέα τιμὰν
 ἢ γάμον λευκωλένου Ἀρμονίας
 ὑμνήσομεν;

* * *

fr. 32

μουσικὰν ὀρθὰν ἐπιδεικνυμένου

* * *

fr. 30

πρῶτον μὲν εὖβουλον Θέμιν οὐρανίαν
 χρυσέαισιν ἵπποις Ὠκεανοῦ παρὰ παγᾶν
 Μοῖραι ποτὶ κλίμακα σεμνὰν
 ἄγον Οὐλύμπου λιπαρὰν καθ' ὁδόν
 5 σωτήρος ἀρχαίαν ἄλοχον Διὸς ἔμμεν·
 ἀ δὲ τὰς χρυσάμπυκας ἀγλαοκάρ-
 πους τίκτεν ἀλαθέας Ὠρας.

* * *

fr. 33

ἄνακτα τὸν πάντων ὑπερ-
 βάλλοντα Χρόνον μακάρων

* * *

fr. 33a

<~~~~~ κορύναν ~~~>

10 ~~~~~]τον χειρὶ τανδιεραν

~~~~~]κῶν, ἐπὶ δὲ στρατὸν ἄϊσ-

ς~~~~~]ος οὔτε θαλασ-

ς~~~~~]μοισιν

~~~~~]ε.[.....~~~~~]τηρ

...

* * *

fr. 33b

ἐν χρόνῳ δ' ἔγεντ' Ἀπόλλων

* * *

fr. 33e

χαῖρ', ὦ θεοδμάτα, λιπαροπλοκάμου
παίδεσσι Λατοῦς ἡμεροέστατον ἔρνος,
πόντου θύγατερ, χθονὸς εὐρεί-
ας ἀκίνητον τέρας, ἄν τε βροτοί

5 Δἄλον κικλήσκουσιν, μάκαρες δ' ἐν Ὀλύμπῳ
τηλέφαντον κυανέας χθονὸς ἄστρον.

* * *

fr. 33d

ἦν γὰρ τὸ πάροιθε φορητὰ
κυμάτεσσιν παντοδαπῶν ἀνέμων
ῥιπαῖσιν· ἀλλ' ἅ Κοιογενῆς ὁπότε ὠδί-
νεσσι θυίοισ' ἀγχιτόκοις ἐπέβα

5 νιν, δὴ τότε τέσσαρες ὀρθαί
πρέμνων ἀπώρουσαν χθονίων,
ἄν δ' ἐπικράνοις σχέθον
πέτραν ἀδαμαντοπέδιλοι
κίονες, ἔνθα τεκοῖ-
10 σ' εὐδαίμον' ἐπόψατο γένναν.

..].ισ[

...

* * *

fr. 34

ὅς καὶ τυπεῖς ἀγνῶ πελέκει τέκετο ξαν-
θὰν Ἀθάναν

* * *

fr. 35

κείνων λυθέντες σαῖς ὑπὸ χερσίν, ἄναξ

* * *

* * *

fr. 35a

πλέον τι λαχών

* * *

fr. 35b

σοφοὶ δὲ καὶ τὸ μηδὲν ἄγαν ἔπος αἶνη-
σαν περισσῶς

* * *

fr. 35c

νόμων ἀκούοντες θεόδματον κέλαδον

ΕΙΣ ΑΜΜΩΝΑ

fr. 36

Ἄμμων Ὀλύμπου δέσποτα

ΕΙΣ ΠΕΡΣΕΦΟΝΗΝ

fr. 37

Πότνια θεσμοφόρε χρυσανίου

fr. 38

ἐν ἔργμασιν δὲ νικᾷ τύχα,

οὐ σθένος

fr. 39

Τύχα φερέπολις

fr. 40-41

Τύχα ἀπειθῆς ἐτὶ δίδυμον στρέφοισα πηδάλιον

fr. 42

...ἀλλοτρίοισιν μὴ προφαίνειν, τίς φέρεται

μόχθος ἄμμιν· τοῦτό γέ τοι ἐρέω·

καλῶν μὲν ὧν μοῖραν τε τερπνῶν

ἐς μέσον χρῆ παντὶ λαῶ

5 δεικνύναι· εἰ δέ τις ἀνθρώ-

ποισι θεόσδοτος ἀτληκηκότας

προστύχη, ταῦταν σκότει κρύπτειν ἔοικεν.

fr. 43

ᾧ τέκνον, ποντίου θηρὸς πετραίου

χρωτὶ μάλιστα νόον

προσφέρων πάσαις πολίεσσιν ὁμίλει·

τῷ παρεόντι δ' ἐπαινήσαις ἐκῶν

5 ἄλλοτ' ἄλλοῖα φρόνει·

fr. 44

Ὡγυγιωστὶ δὲ εὗρεν ΟΠΟΝΝΗ τη<λ>εφανέσσι ΝΠΥΗΑ

fr. 45

ἀρχαιέστερον

fr. 46

ἄγριος ἔλαιος

fr. 47

ἐρίφων μεθομήρεον

fr. 49

Δαμοδίκαια

ΕΙΣ ΑΠΟΛΛΩΝΑ ΠΤΩΙΟΝ

fr. 51a

προ[.]ινηθείς ἐπῆεν

γᾶν τε καὶ <~> θάλασσαν

καὶ σκοπιαῖσιν [ἄκρ]αῖς ὀρέων ὕπερ ἔστα

καὶ μυχοὺς διζάσατο βαλλόμενος κρηπῖδας ἀλσέων.

* * *

fr. 51b

καὶ ποτε τὸν τρικάρανον

Πτωΐου κευθμῶνα κατέσχεθε κοῦ[ρος]

fr. 51d

<~> ναοπόλον μάντιν δαπέδοισιν ὁμοκλέα

...

fr. 51fa

ε.[

τ[

ου[

με[

5 εν[

βια[

γαρ[

μ'ε[

...

fr. 51fb

...

[.]..ω[

[]νὰῖ..[

[]άρτ[.]μ[

[]...θ[

[]α.[

[]...[...].[

[]νὲ..ρὺ[

[.]ιων

[]χρυσόπεζα[

10 []τερῶ κελ[

[]σαν καιρὸν[
[]ενδεδονημ[
[]α βοῦς ὑπ' οἴστρ[
fr. 51fc

...

[].ρυφ[.].
[]γύαν
[]τροφος
[β]αθὺν δὲ δινη[
5 []αιων οὐδέ μ[ιν
[]πταν ού.[
[]
[]α γλέφαρα[
[]αἰκαγέστ[
10 [].υσ[

...

ΠΑΙΑΝΕΣ ΘΗΒΑΙΟΙΣ ΕΙΣ ΙΣΜΗΝΙΟΝ

fr. 52a

πρὶν ὀδυνηρὰ γήραος σ[.....μ]ολεῖν,

πρὶν τις εὐθυμία σκιαζέτω

νόημ' ἄκοτον ἐπὶ μέτρα, ἰδών

[]δύναμιν οἰκόθετον.

5 ἰ]ῆ ἰή, νῦν ὁ παντελής Ἐνιαυτός

ῶρα[ί] τε Θεμίγονοι

πλάξ]ιππον ἄστν Θήβας ἐπῆλθον

Ἀπόλ]λωνι δαῖτα φίλησιστέφανον ἄγοντες·

τὰ]ν δὲ λαῶν γενεὰν δαρὸν ἐρέπτοι

10 σῶ]φρονος ἄνθεσιν εὐνομίας.

ΑΒΔΗΡΙΤΑΙΣ

fr. 52b

Α' Ναΐδ]ος Θρονίας Ἐβδηρε χαλκοθώραξ

Πος]ειδάνος τε παῖ,

σέθ]εν Ἰάονι τόνδε λαῶ

παι]ᾶνα [δι]ώξω

5 Δηρινὸν Ἀπόλλωνα πάρ τ' Ἄφρο[δίταν ~

(desunt str. 5-7 cum antistropho 6vv. 7-226 col. 2)

[13 ll.].κα[.]

..]α τινα [τάνδε] ναίω

25 Θ[ρ]αϊκίαν γ[αῖ]αν ἀμπελό[ε]ς]σάν τε καί

εὐκαρπον· μή μοι μέγας ἔρπων

κάμοι ἐξοπίσω χρόνος ἔμπεδος.

νεόπολιν εἰμι· ματρὸς

δὲ ματέρ' ἐμᾶς ἔτεκον ἔμπαν

30 πολεμίῳ πυρὶ πλαγεῖ-

σαν. εἰ δέ τις ἀρκέων φίλοις

ἐχθροῖσι τραχὺς ὑπαντιάζει,

μόχθος ἡσυχίαν φέρει

καιρῶ καταβαίνων.

35 ἡ ἱὲ Παιάν, ἡ ἱέ· Παιάν

δὲ μήποτε λείποι.

Β' ~~~~~] ἀλκαὶ δὲ τεῖχος ἀνδρῶν

ὑψιστον ἴσταται

~~~~~]ρα· μάρναμαι μὰν

40 ~~~~~] δάοις·

~~~~~]Πος]ειδάνι[ο]ν γ]ένος [~~~~~]

τῶν γὰρ ἀγτομένων

~~~~~] φέρεσθαι

~~~~~]ως ἐκὰς

45 ~~~~~]πο]τικύρση

~~~~~]κα]ῖ μανίει

~~~~~]

~~~~~]λ]αὸν ἀστῶν

~~~~~]

50 ὦρι· τὸ δ' εὐβου-
 λία τε καὶ αἰδ[οῖ]
 ἐγκείμενο[ν] αἰεὶ θάλλει μαλακαῖς εὐ[δ]αίαι[ς]
 καὶ τὸ μὲν διδότη
 θεός· [ὁ δ'] ἐχθρὰ νοήσας
 55 ἤδη φθόνος οἶχεται
 τῶν πάλαι προθανόντων·
 χρὴ δ' ἄνδρα τοκεῦσιν φέρειν
 βαθύδοξον αἴσαν.
 τοὶ σὺν πολέμῳ κτησάμ[ενοι]
 60 χθόνα πολύδωρον, ὅλ[βον]
 ἐγκατέθηκαν πέραν Ἀ[θόω] Παιόνων
 αἰχματᾶν [λαοὺς ἐλάσαντε]σ
 ζαθέας τροφοῦ· ἀλλὰ [βαρεῖα μὲν]
 ἐπέπεσε μοῖρα· τλάντ[ω]ν
 65 δ' ἔπειτα θεοὶ συνετέλεσσα[ν].
 ὁ δὲ καλὸν τι πονή[ς]αις
 εὐαγορίαισι φλέγει·
 κείνοις δ' ὑπέρτατον ἦλθε φέγγος
 ἅντα δ[υ]σμενέων Μελαμ-
 70 φύλλου προπάροιθεν.
 ἱὴ ἱὲ Παιάν, ἱὴ ἱέ· Παιὰν
 δὲ μήποτε λείποι.
 Γ' ἄλλὰ μιν ποταμῷ σχεδὸν μολόντα φύρσει
 βαιοῖς σὺν ἔντεσιν
 75 ποτὶ πολὺν στρατόν· ἐν δὲ μηνὸς
 πρῶτον τύχεν ἄμαρ·
 ἄγγελλε δὲ φοινικόπεζα λόγον παρθένοιο
 εὐμενὴς Ἑκάτα
 τὸν ἐθέλοντα γενέσθαι.
 80 ν]ῦν δ' αὖ γ[λ]υκυμάχανον
 (desunt str. vv. 7-9, cum antistropho 6vv. 81-946 col. 7)
 95 [~~~~~]
 ...]ε καλέοντι μολπαί
 Δᾶλο]ν ἄν' εὖοδμον ἀμφί τε Παρ[νας]σίαις
 πέτραις ὑψηλαῖς θαμὰ Δ[ελφ]ῶν
 λιπαρ]άμπυ[κε]σ ἰστάμεναι χορόν

100 ταχύ]ποδα π[αρ]θέννοι χαλ-
 κέα] κελαδ[έον]τι γλυκὺν αὐδᾶ
 τρόπ]ον· ἐμο[ι δ' ἐπ]έ[ω]ν ἐσ[.]
 ...ε]ὐκλέα [.....]ν χά[ρ]ιν,
 Ἄβδ]ηρε, καὶ στ[ρατὸν]. ἵπποχάρμαν
 105 σᾶ] βία πολέ[μ]ῳ τελευ-
 ταί]ῳ προβι[β]άζοις.
 ἠὲ ἰὲ Παιάν, ἠὲ ἰέ· Παιάν
 δὲ μήποτε λείποι.

fr. 52c

[10 ll.]ον ἀγλαο-
 [11 ll.]ναι Χάριτε[ς]
 .[
 ιεῖσ[..]οξ[
 5 ἀγλαῖαν τ[
 ματέρ[
 ναὸν ο[
 καὶ θυόε[ντα
 βωμὸν [
 10 ὀκτὼ κ[
 ὑψόθεν [
 αἰοιδαῖς ἐν εὐπλε[κέσσι — μελι-
 γάρυϊ, τ[ι]ν δέ, χρυσο[
 ὄριον ποτὶ χρόνον [
 15 θεᾶς θ' ἐλικάμπυκ[ος
 ἐλαύν[ε]ις ἀν' ἀμβροτ[
 φαεννὸς αἰθήρ
 (desunt. vv. 18-926 col. 10-14)
 []ν σθένος ἱεράν
 [χαλκ]έοπ' αὐλῶν ὀμφάν
 95 []λος
 []θυόντων
 []
 [].
 []ολατ[...]
 100 []τύπτει[.]
 []δα[.]ε χορόν

ΚΕΙΟΙΣ ΕΙΣ ΔΗΛΟΝ

fr. 52d

Α' ~~~~~] Ἄρτεμιν·

~~~~~] υσομαι

~~~~~] ος ἀνδάν·

~~~~~] γυν]αικῶν ἐδνώσεται

5 ~~~~~] ωδ' ἐπέων δυνατώτερον·

~~~~~] α κατὰ πᾶσαν ὁδόν

~~~~~] ἡ]συχίαν Κέω

~~~~~]

~~~~~]

10 ~~~~~] ἄλλεται

~~~~~] ν χρόνον ὀρνύει

~~~~~] Δᾶλον ἀγακλέα

~~~~~] Χάρισι· Κάρθαι-

α μὲν ~~~~~] ἐλα]χύνωτον στέρνον χθονός

15 ~~~~~] νιν Βαβυλῶνος ἀμείψομαι

~~~~~] ἔχεται πεδίων

~~~~~] οί· θεῶν

~~~~~]

~~~~~] ρη·

20 ~~~~~] ν ἰχθύσιν

ἦτοι καὶ ἐγὼ σ[κόπ]ελον ναίων δια-

γινώσκομαι μὲν ἀρεταῖς ἀέθλων

Ἑλλανίσιν, γινώσκ[ο]μα[ι] δὲ καὶ

μοῖσαν παρέχων ἄλις·

25 [ε]ἰ καὶ τι Διω[νύς]ου ἄρο[υρ]α φέρει

βιόδωρον ἀμαχανίας ἄκος,

ἄνιπός εἰμι καὶ βουνομίας ἀδαέστερος·

ἀλλ' ὃ γε Μέλαμπος οὐκ ἤθελεν

λιπὼν πατρίδα μο[να]ρχε[ῖν] Ἄργει

30 θέμενος οἰ[ω]νοπόλον γέρας.

ἰῆ ἰῆ, ὦ ἰὲ Πα[ιάν].]

Β' τὸ δὲ οἴκοθεν ἄστρῳ κα[ῖ]

καὶ συγγένει· ἀνδρὶ φ[]

στέρξαι· ματ[αί]ων δὲ [~~~~]

35 ἐκάς ἐόντων· λόγο[ν ἄν]ακτος Εὐξαν[τίου
{σ} ἐπαίνεσα [Κρητ]ῶν μαιομένων ὃς ἀνα[ίνετο
αὐταρχεῖν, πολίων δ' ἐκατὸν πεδέχει[ν
μέρος ἔβδομον Πασιφ[ά]ας <σὺν> υἱ-
οῦ]σι· τέρας δ' ἐὼν εἴ-

40 πέν σφι· ἔτρεω τοι πόλεμον

Διὸς Ἐννοσίδαν τε βαρ[ύ]κτυπον.

χθόνα τοί ποτε καὶ στρατὸν ἀθρόον

πέμψαν κεραυνῷ τριόδοντί τε

ἔς τὸν βαθὺν Τάρταρον ἐμὰν μα-

45 τέρα λιπόντες καὶ ὅλον οἶκον εὐερκέα·

ἔπειτα πλούτου πειρῶν μακάρων τ' ἐπιχώριον

τεθμὸν π[ά]μπαν ἐρῆμον ἀπωσάμενος

μέγαν ἄλλοθι κλᾶρον ἔχω; λίαν

μοι [δέο]ς ἔμπεδον εἴ-

50 η κεν. ἔα, φρήν, κυπάρισ-

σον, ἔα δὲ νομὸν Περιδάϊον.

ἐμοὶ δ' ὀλίγον δέδοται θά[μνου] ~~,

οὐ πενθέων δ' ἔλαχον, <οὐ> στασίων

(desunt 54-57)

[~~~~~ κεάριον () ἥρω ~~~] πέρι

(desunt 59-61)

ἰῆ ἰῆ, ὦ ἰὲ Παιάν.

ΑΘΗΝΑΙΟΙΣ() ΕΙΣ ΔΗΛΟΝ

fr. 52e

Α' ἰήϊε Δάλι' Ἄπολλον

(desunt vv. 2-15)

Γ' πα[~~~~~]

Δαλ[~~~~~]

σὺν δ[~~~~~]

Δ' ἰήϊε Δάλι' Ἄπολλον

20 [~~~~~]

[~~~~~] ἐρίπναι]ς

(desunt vv. 22-34)

35 [~~~~~ Eϋ-]

βοιαν ἔλον καὶ ἔνασσαν·

Ζ' ἰήϊε Δάλι' Ἄπολλον·

καὶ σποράδας φερεμήλους

ἔκτισαν νάσους ἐρικυδέα τ' ἔσχον

40 Δᾶλον, ἐπεὶ σφιν Ἀπόλλων

δῶκεν ὁ χρυσοκόμας

Ἄστερίας δέμας οἰκεῖν·

Η' ἰήϊε Δάλι' Ἄπολλον·

Λατόος ἔνθα με παῖδες

45 εὐμενεῖ δέξασθε νόῳ θεράποντα

ὕμέτερον κελαδεννᾶ

σὺν μελιγάρυϊ παι-

ᾶνος ἀγακλέος ὀμφᾶ.

ΔΕΛΦΟΙΣ ΕΙΣ ΠΥΘΩ

fr. 52f

Α΄ Πρὸς Ὀλυμπίου Διὸς σε, χρυσέα
κλυτόμαντι Πυθοῖ,
λίσσομαι Χαρίτεσ-
σὶν τε καὶ σὺν Ἀφροδίτῃ,
5 ἐν ζαθέῳ με δέξαι χρόνῳ
αἰοίδιμον Πιερίδων προφάταν·
ὔδατι γὰρ ἐπὶ χαλκοπύλῳ
ψόφον αἰῶν Κασταλίας
ὄρφανὸν ἀνδρῶν χορεύσιος ἦλθον
10 ἔταις ἀμαχανίαν ἀ[λ]έξων
τεοῖσιν ἐμαῖς τε τιμ[α]ῖς·
ἦτορι δὲ φίλῳ παῖς ἄτε ματέρι κεδνᾷ
πειθόμενος κατέβαν στεφάνων
καὶ θαλιᾷν τροφὸν ἄλσος Ἀ-
15 πόλλωνος, τόθι Λατοΐδαν
θαμινὰ Δελφῶν κόραι
χθονὸς ὀμφαλὸν παρὰ σκιάεντα μελπ[ό]μεναι
ποδὶ κροτέο[ντι γᾶν θο]ῶ
(desunt 19-496str. 19-21, antistr., ep. 1-7)
50 καὶ πόθεν ἀθαν[άτων ἔρις ἄ]ρξατο.
ταῦτα θεοῖσι [μ]έν
πιθεῖν σοφοῦ[ς] δυνατόν,
βροτοῖσιν δ' ἀμάχανο[ν εὐ]ρέμεν·
ἀλλὰ παρθένοι γάρ, ἴσθ' ὅτ[ι], Μο[ι]σαι,
55 πάντα, κε[λ]αι]νεφεῖ σὺν
πατρὶ Μναμοσ[ύν]α τε
τοῦτον ἔσχετ[ε τεθ]μόν,
κλῦτε νῦν· ἔρα[ται] δέ μο[ι]
γλῶσσα μέλιτος ἄφτον γλυκὺν [~~~~~
60 ἀγῶνα Λοξία{ι} καταβάντ' εὐρὺν
ἐν θεῶν ξενίᾳ.
Β΄ θύεται γὰρ ἀγλαᾶς ὑπὲρ Πανελ-
λάδος, ἅν τε Δελφῶν

ἔθ[ν]ος εὔξατο λι-

65 μοῦ θ[]

ἐκδι[]

φιλει[]

Κρόν[ι]ε

πρύτα[νι]

70 τοῖ πα[]

χρησ[τ]η[ρι]

Πυ]θωνόθ[εν]

καί ποτε []

παν θοὸ[ν]

75 δ' ἐς Τροίαν[]

ἦνεγκε[ν] θρασυμή-

δεα πάϊς []

] ὄν ἐμ-

βα[λ]

Πάριος ἐ[καβόλος βροτη-

80 σίῳ δέμαϊ θεός,

Ἰλίου δὲ θῆκεν ἄφαρ

ὀψιτέραν ἄλωσιν,

κυανοπλόκοιο παῖδα ποντίας

Θέτιος βιατάν,

85 πιστὸν ἔρκος Ἀχαι-

ῶν, θρασεῖ φόνῳ πεδάσας·

ὅσσα τ' ἔριξε λευκωλένῳ

ἄκναμπτον Ἥρα μένος ἀν[τ]ερείδων

ὅσα τε Πολιάδι. πρὸ πόνων

90 δέ κε μεγάλων Δαρδανίαν

ἔπραθεν, εἰ μὴ φύλασσαν Ἀπό[λ]λ[ω]ν·

νέφεσσι δ' ἐν χρυσέοις Ὀλύμπιοι-

ο καὶ κορυφαῖ[σι]ν ἵζων

μόρσιμ' ἀνα[λ]ύεν Ζεὺς ὁ θεῶν σκοπὸς οὐ τόλ-

95 μα· περὶ δ' ὑψικόμῳ [Ε]λένα

χρῆν ἄρα Πέργαμον εὐρύ[ν] ἄ-

ιστῶσαι σέλας αἰθομένου

πυρός· ἐπεὶ δ' ἄλκιμον

νέκυν [έ]ν τά[φῳ] πολυστόνῳ θέντο Πηλεΐδαν,

100 ἄλὸς ἐπὶ κῦμα βάντες [ῆ]λ-
θον ἄγγελο[ι] ὀπίσω
Σκυρόθεν Ν[ε]οπτόλεμο[ν]
εὐρυβίαν ἄγοντες,
ὃς διέπερσεν Ἰλίου πόλ[ιν].
105 ἀλλ' οὔτε ματέρ' ἔπειτα κεδνάν
ἔϊδεν οὔτε πατρώϊαις ἐν ἀρού[ραις]
ἵππους Μυρμιδόνων,
χαλκοκορυ[στ]ᾶν [ὄ]μιλον ἐγε[ί]ρων.
σχεδὸν δ[ὲ] Το]μάρου Μολοσσίδα γαῖαν
110 ἐξίκετ' οὐδ' [ἀ]νέμους ἔ[λ]α[θ]εν
οὐδὲ τὸν [ε]ὐρυφάρετραν ἐκαβόλον·
ῥ[ο]σε [γὰρ θ]εός,
γέ[ρον]θ' ὅ[τι] Πρίαμον
π[ρ]ὸς ἐρκεῖον ἦναρε βωμὸν ἐ[π]-
115 ἐν]θορόντα, μὴ νιν εὐφρον' ἐς οἴ[κ]ον
μήτ' ἐπὶ γῆρας ἰξέ-
μεν βίου· ἀμφιπόλοισ δὲ
κ]υριᾶν περὶ τιμᾶν
δηρι]αζόμενον κτάνεν
120 <ἐν> τεμέ]νεϊ φίλῳ γᾶς παρ' ὀμφαλὸν εὐρύν.
<ἦ> ἦτε νῦν, μέτρα παιηό-
ν]ων ἦτε, νέοι.
Γ' ὀνομακλύτα γ' ἔνεσσι Δωριεῖ
μ[ε]δέοισα [πό]ντω
125 νᾶσος, [ῶ] Διὸς Ἑλ-
λανίου φαεννὸν ἄστρον.
οὔνεκεν οὐ σε παιηόνων
ἄδορπον εὐνάζομεν, ἀλλ' αἰοιδᾶν
ρόθια δεκομένα κατερεῖς,
130 πόθεν ἔλαβες ναυπρύτανιν
δαίμονα καὶ τὰν θεμίξενον ἀρετ[άν].
ὁ πάντα τοι τά τε καὶ τὰ τεύχων
σὸν ἐγγυάλιξεν ὄλβον
εὐρύο[πα] Κρόνου παῖς, ὑδάτ[ε]σσι δ' ἐπ' Ἀσ[ω]-
135 ποῦ π[ιστ'] ἀπὸ προθύρων βαθύκολ-
πον ἀγέρεψατο παρθένον

Αἴγιναν· τότε χρύσειαι ἄ-
 έρος ἔκρυψαν κόμ[α]ι
 ἐπιχώριον κατάσκιον νῶτον ὑμέτερον,
 140 ἵνα λεχέων ἐπ' ἀμβρότων
 φ[~~~~~]·
 αἰσ[~~~~~]αι
 Μυρ[μιδον~~~~~]
 τον[~~~~~]σωφορο]νέστατον
 145 Διὸς [~~~~~]
 πεύ[~~~~~]
 πο[~~~~~]ον
 πα[~~~~~]ων·
 ξε[ν~~~~~]έμμεν ἄλίφ
 150 κυ[~~~~~]υ δε-
 ξα[~~~~~]τία
 νο[~~~~~]εμον..ναιδων·
 τρ[~~~~~]νοῖον ἂ σοί
 σε[~~~~~]οῦν οἱ
 155 Ζη[ν~~~~~]πρὶν Στυγὸς ὄρκιον ἐξ εὖ-
 [~~~~~]δικάσαι
 (desunt vv. 157-168 antistr. 9-13, ep. 1-5)
 [~~~~~]αρροῖ[
 170 ~~~~~]κλυτὰς ἴδω.ι[
 ~~~~~]χα]λκοχάρμαι[  
 ποινὰ ~~~~~]δα κεχολωμένος  
 ~~~~~]φωι  
 ~~~~~]ξ[~~~~~]ες  
 175 ~~~~~]ι μυρία[ν φλ]όγ' ὀπῶν τε δο-  
 ..~.κτ]ύποι ν[έμ]ειν ἀπείρονας ἀρετάς  
 Αἰακ]ιδᾶν· φ[ιλεῖ]τε  
 ..~.~.~]ι πόλιν πατρίαν, φί-  
 λων] δ' εὐφ[ρον]α λαόν  
 180 ..~]γονε[ν~~~~~]στεφάνοισι παν  
 εὐ]θαλέος ὑγιε[ίας] σκιάζετε· Μοισᾶν  
 δ'] ἐπαβολέοντ[ι] πολλάκι, Παιάν, δέ-  
 ξ'] ἐννόμων θ[αλί]αν.

**ΘΗΒΑΙΟΙΣ Εἰς ΠΤΩΙΟΝ ΠΡΟΣ ΤΑ**



fr. 52g

Α' Μαντευμάτ[ω]ν τε θεσπεσίων δοτῆρα  
καὶ τελεσσιε[πῆ]

θεοῦ ἄδυτον [.....]ον ἀγλαάν τ' ἐς αὐλάν  
Ὠκεανοῖο [ ]υ Μελίας

5 Ἀπόλλωνί γ' [ ].[

ὀρ<ε>ιδρόμον τ[ε

σὺν ἀπιομ[ήδ]ει φιλα[

γα ναΐειν το[.. ]γδέλ.[

χέων ράθ[α]μ[ι]γα πλ[

10 Χαρίτεσσί μοι ἄγχι θ[

γλυκὺν κατ' αὐλὸν αἰθερ[

ίοντι τηλαυγέ' ἀγ κορυφὰν [

ἥρωα Τήγερον λέγομεν [

.....]α ταύρων εἰ[

15 .....]ν προβωμ[

.....]οιτ.τ.μο[....]παρα[

.....κελ]άδησαν αὐδάν·

.....]αντεσι χρηστήριον

fort. huc trahenda:

[ ]αντεσι χρηστήριον

[ ]αιδ'ε.[

[ ]δα[ ]εκρα[

[ ]ανέ[ ]τ' οὐρα[

[ ].[

fr. 52ga

μιγεῖσ' α[

παῖδα· τ[

ὁ μέγιστος

εὐαλάκ[ατον

5 ἰσόθε[ον] ἐ-

λαχύν[ωτον

νᾶσον [

ζέμεν[

fr. 52gb

ν[

·[

χαρμ[  
 πρῶτ[ο  
 5 δεκ[  
 σοφ[  
 μ[  
 τ[  
 fr. 52gc  
 ἀγνας αγι[  
 πεποταμ[  
 [ ]απολ[  
 fr. 52gd  
 ... ρῥαιπ[  
 σέ τε καὶ ῥαδ[  
 fr. 52ge  
 ]μικτος αλω-  
 ]αν ἴν' ἀγλαοχαίταν  
 fr. 52gf  
 ...  
 ]τριαйна[  
 ]εν Πτωιω[ι  
 ]εν σοφ[  
 fr. 52gA  
 ...  
 .... ].[  
 γον ὁμ[  
 εγνικ[  
 λυπευ[...  
 ἐκ φρεν[ὸς ]φ.εις  
 κλοπα[ ]  
 Κλεὸς ἔκατι]

## Π ....ΑΙΣ ΕΙΣ ΔΗΛΟΝ

fr. 52h

Ἀπολλο[ν ~~~~~ ]

σὲ καὶ.[~~~~~. ]

ματέρ[ ]

παιαν[ ].[.]ι[ ]

στεφ[ ]εὐανθέος

ἔρνεσ[ ]α..

μή μο[ι]υς

ἀρχομ[ ].ραν

ἥρωϊ[ ]χων

10 κελαδήσαθ' ὕμνους,

Ὅμηρου [δὲ μὴ τρι]πτὸν κατ' ἀμαξιτόν

ιόντες, ἀ[λλ' ἀλ]λοτρίαις ἀν' ἵπποις,

ἐπεὶ αυ[ π]τανὸν ἄρμα

Μοισα[ ]μεν.

15 ἐ]πεύχο[μαι] δ' Οὐρανοῦ τ' εὐπέπλω θυγατρὶ

Μναμ[ο]σύ[ν]α κόραισί τ' εὐ-

μαχανίαν διδόμεν.

τ]υφλα[ι γὰρ] ἀνδρῶν φρένες,

ὄ]στις ἄνευθ' Ἑλικωνιάδων

20 βαθεῖαν ε..[.].ων ἐρευνᾷ σοφίας ὁδόν.

ἐμοὶ δὲ τοῦτο[ν δ]ιέδω-

κ.ν] ἀθάνατ[ο]ν πόνον

[ ]

[ δέλτου ]

(desunt vv. 25-31)

[ ]....[.]..το·

[ λέχορ ]π...έσθα[ι]

[ ]

35 [~~~~~]πατ]ρώαν Ἐκάρ-

[γ~~~~~]

[~~~~~]

ἔδο[ξ~~~~~]

α[~~~~~]νους

40 δ[~~~~.(.)~~~~]ο ἔσσατο  
 ΕΠ. [.....]α[  
 .]υνας· τί πείσομα[ι  
 ἦ Διὸς οὐκ ἐθέλο[ισα  
 Κοίου θυγάτηρ π[  
 45 ἄπιστά μ[ο]ι δέδο[ι]κα καμ[  
 δέ μιν ἐν πέλ[α]γ[ο]σ  
 ῥιφθεῖσαν εὐαγέα πέτραν φανῆναι[·  
 καλέοντί μιν Ὀρτυγίαν ναῦται πάλαι.  
 πεφόρητο δ' ἐπ' Αἰγαῖον θαμά·  
 50 τᾶς ὁ κράτιστος  
 ἐράσσατο μιχθείς  
 τοξοφόρον τελέσαι γόνον  
 [  
 [  
 55 .[  
 α[  
 .[  
 fr. 52hA  
 [inscriptio ?]  
 [  
 [  
 [ ]ων  
 5 [ ]  
 [ ].[  
 [ ]ον τέλος ἔξται  
 [ ]υχᾶ· συ[..]θμον  
 [ ]περαῖνοις  
 10 [ ]ν ἀπὸ καὶ πατρός· ὕμ-  
 [v ]  
 fr. 52hAa  
 .....]εκ[  
 .....]ιντενει[  
 απ.σσογ εἶχε ἀμφιγν[  
 ρν παρθ[έ]νω [ς]ὺν πομ[  
 5 χειν πε.νασῇ.εἰ θήρ μ[  
 Κρό[ν]ιον δῶμ' ἀγλαο[

....]αῖς ἐπ' Ἰσμηνίαι[ς

....]ολω[..]λητρ[

.....]μ.ντις αὐρ[

10 .....]ε[.]του μηδε[

.....]ν[.]τα[.]ε[

.....συ]μφορο[

fr. 52hAb

[]μ[

[]μάτρω[

[ ]οστα[

fr. 52hAc

ν[.]εσ[

ὦ βαθυδ[

ἰήϊε παῖ με[

δᾶμον Ἀθα[να

fr. 52hAd

[]αῖ[

[ ]ασσ' ἀμφι[βέ]βακεν[

[᾿Α]πολλων

[ ]σε.γῖαισ γεμε Λατο[

5 []αλμαι

[ ]νων

[ ]ινεπε..νει

## ΕΙΣ ΠΥΘΩ

fr. 52i

ἦ ]ενο[

]μεσ[

(deest versus unus vel nullus)

.ασ[

ομ[

τιτ[

κα[

δ[

λοιι[ ca. 13 ll. ]λ[.]ι[

σθ[ ]

10 μεγ[ca. 13 ll.]ον δ' ἔπος

κλιθελ[.]εκο[.....]σφίσιν

μάλα πρᾶξον [δι]καίως·

κλυτοὶ μάντι[ες] Ἀπόλλωνος,

ἐ]γὼ μὲν ὑπὲρ χθονός

15 ὑ]πὲρ τ' ὠκεανοῦ

Θέμιδος[

desunt versus 17-50

.λ[

εχε[

δια[

σκολ[

55 ὄξυ[

χαμ[

οτι[

.[ δα-

φυ[α

60 .λ[

<>πετ[

Ἰυγ[γ

ναόν· τὸν μὲν Ὑπερβορ[έοις

ἄνεμος ζαμενῆς ἔμ<ε>ιξ[

65 ὦ Μοῖσαι· το<ῦ> δὲ παντέχ[νοις

Ἀφαιίστου παλάμαις καὶ Ἀθά[νας  
 τίς ὁ ρυθμὸς ἐφαίνετο;  
 χάλκεοι μὲν τοῖχοι χάλκ[εαί  
 θ' ὑπὸ κίονες ἔστασαν,  
 70 χρύσει δ' ἔξ ὑπὲρ αἰετοῦ  
 ἄειδον Κηληδόνες.  
 ἀλλά μιν Κρόνον παῖ[δες  
 κεραυνῷ χθόν' ἀνοιξάμ[ε]γοι  
 ἔκρυσαν τὸ [π]άντων ἔργων ἱερώτ[ατον  
 75 Γ' ΣΤΡ γλυκείας ὁπὸς ἀγασ[θ]έντες,  
 ὅτι ξένοι ἔφ[θ]κινον  
 ἄτερθεν τεκέων  
 ἀλόχων τε μελ[ί]φροσι αὐδ[ᾶ]θυ-  
 μὸν ἀνακρίμναντες· επε[  
 80 λυσίμβροτον παρθενία κε[  
 ἀκηράτων δαίδαλμα [   
 ἐνέθηκε δὲ Παλλὰς ἀμ[   
 φωνᾷ τά τ' ἐόντα τε κα[ί   
 πρόσθεν γεγενημένα  
 85 .....]ται Μναμοσύνα[   
 ~.]παντα σφιν ἔφρα[σ.ν  
 ANT ~ ]αιον δόλον ἀπνευ[~  
 ~]. γὰρ ἐπὶ πόνος  
 ~]. ἀρετα[ ]  
 90 ~] καθαρὸν δ[.].[   
 ~. ]ουτ' ὀξύτατον[   
 ~]. αἰνᾷς ἀδα[   
 []. ωπον· ἵναο[   
 ~] σαφεὲς ευ.[   
 95 [ ]ν..[   
 ~] αγω.[   
 [ ].ει.[   
 [ ].ω.[   
 ΕΠ [ ]ασ.[   
 ...

desunt vv. 100-111 2η24?2

~~~~~ ἐπὶ Θήβας

ξίφος ἐλκόμενον ~

* * *

loco incerto inserendum e Π4`26 fr. 29

]ν ἱ

desunt vv. ca. 6 (i. e. pae. 8, 111-8a, 5?)

]ν·

fr. 52iA

Ἡ]πας

[]

[]ις

* * *

[]ν ταχὺ[ς

[]ν πνευσ[

10 σπεύδοντ', ἔκλαγξέν <θ'> ἱερ[

δαιμόνιον κέαρ ὀλοαῖ-

σι στοναχαῖς ἄφαρ,

καὶ τοιᾷδε κορυφᾷ σά-

μαινεν λόγων· ὦ παναπ.[εὐ-

15 ρ[ύ]οπα Κρονίων τέλεις σ[

π[ε]πρωμέναν πάθαν α[

νικα Δαρδανίδαις Ἑκάβ[

..] ποτ' εἶδεν ὑπὸ σπλάγχ[νοις

φέροισα τόνδ' ἀνέρ'. ἔδοξ[ε γάρ

20 τεκεῖν πυρφόρον ἐρι[

Ἑκατόγχειρα, σκληρᾷ [

Ἴλιον πᾶσάν νιν ἐπὶ π[έδον

κατερεῖναι· ἔειπε δὲ μ[

...].[.]α τέρας ὑπνα[λέον

25]λε προμάθεια

fr. 52iAa

[α]νδρος ὅτ[

[.]τρη κα[

[.]ος οὐ λυτ[

[ύ]περτάτα.ι[

[.]'ου[

5 ...

fr. 52iAb

[]

[].ανδ[

[]σπάρ[

[]αδιος· ι[

[].ε[

...

fr. 52iAc

...

πεμ[

.]δομ[

.].θυ[

...

fr. 52iAd

...

]αιν[

]ιππ[

]αϝ[

]εμ[

]τον[

]απ[

]

ΘΗΒΑΙΟΙΣ ΕΙΣ ΙΣΜΗΝΙΟΝ

fr. 52k

Α' Ἀκτὶς ἀελίου, τί πολύσκοπε μήσσαι,
 ὦ μᾶτερ ὀμμάτων, ἄστρον ὑπέρτατον
 ἐν ἡμέρᾳ κλεπτόμενον; <τί δ'> ἔθηκας ἀμάχανον
 ἰσχύν <τ'> ἀνδράσι καὶ σοφίας ὁδόν,
 ἐπίσκοτον ἀτραπὸν ἐσσυμένα;
 ἐλαύνεις τι νεώτερον ἢ πάρος;
 ἀλλὰ σε πρὸς Διός, ἱποσόα θοάς,
 ἱκετεύω, ἀπήμονα

εἰς ὄλβον τινὰ τράποιο Θήβαις,
 10 ὦ πότνια, πάγκοινον τέρας

]ρα[~~~~~]
 [~~~~~]

]ῶνος [~], πολέμοιο δὲ σᾶμα φέρεις τινός,
 ἢ καρποῦ φθίσιν, ἢ νιφετοῦ σθένος
 15 ὑπέρφατον, ἢ στάσιν οὐλομέναν
 ἢ πόντου κενεώσιας ἄμ πέδον,
 ἢ παγετὸν χθονός, ἢ νότιον θέρος
 ὕδατι ζακότῳ ῥέον,

20 ἢ γαῖαν κατακλύσαισα θήσεις
 ἀνδρῶν νέον ἐξ ἀρχᾶς γένος;
 ὀλοφύρομαι οὐδέν, ὅ τι πάντων μέτα πείσομαι
 (desunt vv. 22-336p.2-10, str. B' 1-3)

B' [~~~~~]δείματι]

25 ἐκράνθην ὑπὸ δαιμονίῳ τινί
 35 λέχει πέλας ἀμβροσίῳ Μελίας
 ἀγαυὸν καλάμῳ συνάγεν θρόον
 μήδεσί τε φρενὸς ὕμ[ε]τέραν χάριν.
 λιτανεύω, ἐκαβόλε,

Μοισαίαις ἀν[α]τιθεὶς τέχνα[ι]σι
 40 χρηστήριον.[.]πῶλοντ.]ι
 ἐν ᾧ Τήνερον εὐρυβίαν θεμίτ[ων] ~
 ἐξαίρετον προφάταν ἔτεκ[εν] λέχει
 κόρα μιγεῖσ' Ὠκεανοῦ Μελία σέο, Πύθ[ι]ε.

τῷ] Κάδμου στρατὸν ἄν Ζεάθου πόλιν,
45 ἀκερσεκόμα πάτερ, ἀνορέας
ἐπέτρεψας ἕκατι σαόφρονος.
καὶ γὰρ ὁ πόντιος Ὀρσ[ιτ]ρίαινά νιν
περίαλλα βροτῶν τίεν,
Εὐρίπου τε συνέτεινε χῶρον
(desunt reliqua)

fr. 521a

..]κε[
καὶ χ[
ἐνάτ[α] εἰς ποταμόν τινα
Στυ[γί] σύνδετον
βέν[

5 ἅπας σ[τ]...δαῖ]ξομ[ένων
γναμπτ[

ψαντες αἰ[

πατήρ δεπ[

10 καὶ χρυσο[

ἀγήσεται· τ[

πολιάοχ[ο

ἄστοῖσι τε[

ξενοκαδ[

15 τακ[

εστα[

ἐμον· τ[

τὴν μὲν[πᾶ]ρ μιν μ[

ἐμὴν δὲ πᾶ[ρ] κείνοι[ς]

20 ζευχθεῖσα π[ρ]οβώμ[ιος]

υἱὸν ἔτι τέξ[ε]ι· τὸν απ[

κλυτομάντιες τῷ δ[

fr. 521b

[]

[]

Εἰκάδιος]

[]

5 []

[]ν ὁμώνυμο[

[] ς

[]

[]

10 []

[] ν

ΝΑΞΙΟΙΣ ΕΙΣ ΔΗΛΟΝ

fr. 52m

[]με[.....]ωνιο[
...].οισιν ἐννέ[α Μοί]σαις
.]αλαδαρτεμι.[..].ωϊονας[
..]χος ἀμφέπο[ισ' ἄν]θεα τοια[ύτας
5 .]ὑμνήσιος δρέπη· θαμὰ δ' ἔρ[χεται
Να]ξόθεν λιπαροτρόφων θυσί[α(ι)
μή]λων Χαρίτεσσι μίγδαν
Κύ]γθιον παρὰ κρημνόν, ἔνθα [
κελαινεφέ' ἀργιβρένταν λέγο[ντι
10 Ζῆ]να καθεζόμενον
κορυφαῖσιν ὕπερθε φυλάξαι π[ρ]ονοί[α,
άν]ικ' ἀγανόφρων
Κοίου θυγάτηρ λύετο τερπνᾶς
ὠδίνος· ἔλαμψαν δ' ἀελίου δέμας ὄπω[ς
15 ἀ]γλαὸν ἐς φάος ἰόντες δίδυμοι
παῖδες, πολὺν ρόθ[ο]ν ἔισαν ἀπὸ στομ[άτων
Ἑ]λείθυιά τε καὶ Λά[χ]εσις· τελέσαι δ' ὀλ[
κα]τελάμβανον.[...]
..]εφθέγξαντο δ' ἐγγώριαι
20 ἀ]γ]λαὸς ἄς ἀν' ἔρκε[.]...[
...].αραντοταρακταινοντογ[.].[
.....].[.....].ι φυγον ἄνδρα[
[]ηρεσορ.[...]
[]...[
....
[]φα.[
[]ανευ.ει[]
[]μολοι.α.[]πολλάκισ[
[]ναι·]
[]π.[]
[] ...]τιν
[]].
...

fr. 52ma

...

[]ν σοφ[

]ε..νιαν π[

]ᾗγε προφα[

Λ]ατοῖδαιν[]ν·

5 .]εξια[...].[]

.]δαπ[...]λων.[

.]μοσω πολυσέπτ[

.]εινοτοιτεκεπαλ[

.]προσοδοντ.....[

10 ..]ε χορὸν ὑπερτατ[

...]χαριν λ[.]...τεκ[

..π]έμπει· μ.λοι κα[

[]..ντας οἶγειν[

...

fr. 52mb

...

[].[

μᾶν[

υμ.[

μα.[

5 ελπι[

εξειν[

ἄλα[

γον[

...

fr. 52mc

[]θαυ[.].[

]ωρθ' ὑποκρ[

]ωσομεν γ[

]ἔθνος αιδ[

]μεχρ[..].ε[

...

fr. 52md

...

]ινα..[

κ]ίθαριν τ[
]λεμον π[
]ηνιμε[
fr. 52me

...

[]κινδυν[
[]νεφελα.ε[
[] .κατεργω[
[].....[

...

fr. 52na
ἥρωί τε βω[μὸν

τῷ τανδε[
δωκεν' οπ[

πόντοιο [

5 Παλλάδα [

.]έπτοι τ[....()]ωσαι λειπ[

σὺν παντ[....()]ωτερον α[

ὕμνων ἐρ[...()]γοριας

θάλλο[ν]τι [.....()]τῷ προσ[

10 πολυηρατο[.....()]εἰκα[

⟨ΑΝΤΙΣΤΡ.⟩ νῦν...ανθ[

νυμφαν συ[

θυοιαίγιδ' αμ[

ιστάμεναι τελ[ca. 10 ll.]

15 δὼν τανυα[....] σὺν κτύπῳ [([—])[—]]ἀν-

δησάμεναι πλ[ο]κάμους

μύρτων ὑπ[...] σφιν ἔγειρον [

αἰθέρι', ἑλικ[....] δὲ πορφυ-

ρέα σὺν κρόκ[α..]τιν ἄει πρ[

20 εὐανπυκιεν[.....]μῷ σελα[

ἐν δαιτί τε πα[.....]ει μακαρ[

ἔνθεν μὲν ἀρ[.....]ατῶν Ὀλυ[μπ

ταν πολέμου[.....]ν

σαμάντορι [

25 ἐν χρ[

fr. 52nb

[]ς ἐχθρῶν ὀμιλήσειε[.]α-
[]ρατου πάτρας ἐκάς
[]λέρασ[]
[]χεῖρας ἀραιάς
5 [φ]έρτατος ἀνθρώπων φ[]
[]ὅκ αἰσχρὸν πάθοις
[]σις ἀνανύτοις εὔρεν
[]ιαν αἶσαν·

[]
10 []υθυπορήσαν[.]
[]θ[.]φ[.]ν προκρίνοι[]
[]ση καλεῖν
[]ει τις ἄτερθεν []
[]κασ[...]
15 []..δε θυμῷ
[]νει κατεβα[]

[]
[]
[]ων ὁπότε
20 []ύοντές νιν ἐκ
[]χαν νέμειν

[]
[]σαν
[]ων κύριοι
25 []..
fr. 52nc

...
[]ιν τοία τις ἐμ[]
[]σαι σταθεῖσαι[]
[]ν
[].αῖς ὀλολυγαῖς []
5 [].ἔμαθον δ' ὅτι μοῖραν []
[]λλα ἐπλα[...].[]παθα[]
[]σ ἔδραι θε[....]ιον[]
[]εσχοντολ[...].
[].ει καὶ νῦν τέρας δι[]
10 []γονουτουν ἀμπελ[]

[]ιατων οὐδ' Ἀχελωιο[

[]

[]ινᾶν μνᾶμ' ἔτι .του[

[]οντεσσαμφ[...].γ[

15 []εδ' ἄμφ[

[]εσποτ[

[]ιτεμ[

[]φ ναε[

[]].[

...

fr. 52nd

...

[]..συκο[

[]σα τουτο[

[].εις πε[

[]κρυον· ὦναξ[

5 []σ γεωτερο[

[]τεραν[

[]νη· κα[

[]ε· καὶ τα[

fr. 52ne

...

ἐνν[

πατρ[

δεπ[

ἐν κλ[

θ[

...

fr. 52ng

...

[]σιωνε[

[]τ' Ἀχιλλῆα [

[]ν ἐστιν[

...

fr. 52o

...

]ρδει

* * *

]χειν.

* * *

οὔτ' ἐχθρὰ στάσις]

* * *

15 διὰ]

* * *

20 ἐν ἀοιδᾷ]

* * *

ἐ]ταίρους

...

desunt vv. non minus 3

δ[.....]..υ πόλιν χαλκεία[

θ[]σ ἴ[...]ρό.[

[]ει.[].[.].[

.[].αθυ[

30].λα..α.[..].γ.[].[

εὐδοξίας δ' ἐπίχειρα δε[

θε· λίγεια μὲν Μοῖσ' ἀφα.[

μων τελευταῖς ὀαρίζε[ι

λόγον τερπνῶν ἐπέων [

35 μνάσει δὲ καί τινα ναίο[ν-

θ' ἐκάς ἡρωίδος

θεαρίας· βασανι-

σθέντι δὲ χρυσῷ τέλος.[

γνώμας δὲ ταχείας συν[

40 σοφία γὰρ αἰρείεται πλει[

ΑΙΓΙΝΗΤΑΙΣ ΕΙΣ ΑΙΑΚΟΝ

fr. 52p

Α' Τῷδ' ἐν ἅματι τερπνῷ
ἵπποι μὲν ἀθάναται
Ποσειδᾶνος ἄγοντ' Αἶακ[,
Νηρεὺς δ' ὁ γέρων ἔπετα[ι·
5 πατὴρ δὲ Κρονίων μολ[
πρὸς ὄμμα βαλὼν χερὶ [
τράπεζαν θεῶν ἐπ' ἀμβ[ρο
ἵνα οἱ κέχυται πιεῖν νε[κταρ...
ἔρχεται δ' ἐνιαυτῷ]οτ[
10 ὑπερτάταν [..]ονα]εμ[
.[.].[

...

fr. 52pb

...

.[
..[
στ.[
ὑπέρ.[
5 κ..[.]ον.[
.[..].ε[
...].άρον[
...].μεν[
....]εεδ[
10 ...].τεν[

...

fr. 52q

...

....]ονδ' ἐφ[
....]ν ἄναξ Ἄπολλον
....]α μὲν γὰρ εὖχομαι
.....]θέλοντι δόμεν
5]ι δύναμις ἀρκεῖ·
κατεκρίθης δὲ θνα-

τοῖς ἀγανώτατος ἔμμεν
.....]μα[.]νατ[...].οιναρ

...

fr. 52r

[].θενι.[

[.]ννυυ[

[.]μόν' Ὀλυμ[π

[.]τον οὐ ῥητ[ὸ]ν[

[]λυγίαις φυτευο[

[οὐ]ρανομάκεα[

[.]ν τρῦτο βαλλεμ[

[]ὰν βαθύ[.]λ.[

[.]συ[

...

desunt vv. fere 12?

...

[]εω[

[]ωγ[

[.]ν ἀέρι[

[.]τε παιήνων[

[.]φοριᾶν πεταλ[

.....]ε[...]

ΑΡΓΕΙΟΙΣ....Σ ΗΛΕΚΤΡΥΩ

N...

fr. 52s

Α' Ἐν Τυν]δαριδᾶν ἱερῷ
 τεμέ]νει πεφυτευμένον ἄ[λσος
 ἀνδ]ρὶ σοφῷ παρέχει μέλος [
].ν' ἀμφὶ πόλιν φλεγε[
]ν ὕμνων σέλας ἐξ ἀκαμαν[το...
]ι[.] μενος οὐ κεν ἐς ἀπλακ[
]ερι[.]αρδανία
 [].ι οἷά ποτε Θήβα
 []τε καὶ ἀν[ί]κα ναύλοχοι
 10 []ήλασαν [ἐ]ννύχιον κρυφα[
 []λεκ[.....]..[.]

fr. 52t

...

[]νον[
 [].νον[
 [].ιδετ[
 []

ΑΡΙΟΙΣ ΕΙΣ...

[]επο[

5 []..[

...

fr. 52u

...

[]

[]φ.μα.[

[]·[]·

·[]ιτ[]..οντων βι.[

·[]..α[]π' Ἀλκαΐδα.[

κ[]·χ·[]

ἐπαγομ[... .. μορ]μορύξιας

..μεν.[.....].[] δ[ι]ὰ θυρᾶν ἐπειδ[

ᾧφιες θεόπομπ[οι]

...ζ..ἐπὶ βρέφος οὐρανίου Διός

10).[]νθ', ὁ δ' ἀντίον ἀνὰ κάρα τ' ἄειρ[ε

.....] χειρὶ μελέων ἄπο ποικίλον

σπάργανον ἔρριψεν ἂν τ' ἔφανεν φρᾶν

....ὀμμ]άτων ἄπο σέλας ἐδίνασεν.

.....] ἄπεπλος ἐκ λεχέων νεοτόκων

15 []οθ[.]νόρουσε περὶ φόβω.

[]·οἶκον Ἀμφιτρύωνος

[δεί]ματι σχόμεναι φύγον

[]·α πᾶσαι

[ἀ]μφίπολ[οι] Κεφ[αλ]λαν[

20 []·α·[]ηρᾱ[

[]εσή[

[]αν[

[]·ς

...

fr. 52v

....].μο.[

....]ουρανι[

ἰῆ ἰὲ βασίλειαν Ὀλυ[μ]πίω[ν

νύμφαν ἀριστόπο[ς]ιν
5 τοῦτ' ἐναυ....[
λιπεῖν ὅτ...[
.]ξων τις εδα.[
..].ι.μακαρο..[
ἀλκὰν Ἀχελώϊου
10 κρανίον τοῦτο ζάθε[ον
ἠὲ ἰὲ βασίλειαν Ὀλυμπίων
νύμφαν ἀριστόπο[ς]ιν.
ἔσσεται γὰρ ἀδύ[
ἀέναντος ὦσο.[
15 ἄστεϊ κτεάγ[
ναύταις δ' α.[
σχήσει πολί.[
ἄνθρωπο
ἠὲ ἰὲ βασίλειαν Ὀλυμπίων
20 νύμφαν ἀριστόπο[ς]ιν
ἔτι δ' ἀνδρ..[.].[
τοῦτ.ν προ..[
...[
η.[
* * *

ἠὲ ἰὲ βασίλειαν Ὀλυμπίων
νύμφαν ἀριστόπο[σιν].
[]ατοδαμ[
fr. 52wa
[]
[]καί νιν ὀρεῖ[
[]
[]οτῷ τι
[]
* * *

fr. 52wb
[.]ος ἵκοιθ' ἐδ[.]ν ἑκά[
[.]ειμοὶ τότε ποικίλον
[]μον γλυκεῖ
[ύ]μεναίῳ

5 []ἀμφιθαλεῖ
 []..βαμεν ἐξ Ὀλύμπου·
 []Κρονίου Πέλοπος, αἰὼν γὰρ[
 []εν οὐρανῷ
 []ν πάρα· τὸν ποτε
 10 []..τό οἱ ἔτει θάνατο.[]·[
 []οιωτ[.]μηθέγ.[
 []..α.[]γα.[
 []..[.]ε[]..[.]γποτε[
 []μασ[]
 15 []..νεῖμ' ἐρανιστ[
 []πρό]θυρογ ἐόν πρό[.]σεναμ[
 []μ.νιε.φα[
 fr. 52wc

...

α.[
 τὲ.[
 ρ.[
 .λ.[
 5 []
 Νέο[
 στ[
 .[
 μ[

...

fr. 52wd-e

...

[]·[
 []λ' ᾗ[
 []..ισ[
 []·[
 []·[.]θατ[
 []λ.[.]τον[
 []..εἰτεμ[.]·[.]·[
 []ὥτον τοδε κά[
 []..εσσιλν.[.]..αἰψ[
 []..δ' εἰς [Α]χέροντα[

10 [].[.]....[.]ε.[.]ξε[

[]ον βολ[

[].α κρ.[

[]δωμαινα[

[]ωοιτοτ[

...

fr. 52wf

...

[]ακουο[

[]εσφ[

[]..ατ[

[]ετοχ[

5 []ανη· λα[..]υσ[

[]. ἐπει.[ά]καμιν[τ]ομαχα[

[]μιν ἐπα[]μινεν[

[.].[.]ν[

...

fr. 52wg

...

[]..τ[].ολ[

[]ερπ[]..[]λ.[.].[

[]ἀρηίφιλον

[]λεσσαμενα

[]πειρατο γλυκυ[

[].[.]φ..[.].αλλ[

[]γαρχ.[

[]ά.ει

[].[

...

fr. 52wh

[]αθανα[

[]ερα σε[

[.]λον

[]εδοισ.[

[]αθεισεν[

ΑΙΓΙΝΗΤΑΙΣ ΕΙΣ

[]Αἶακ[

...

fr. 52wi

[]ο δέρκεν ἐπόμοσσ[

[]γέτι· τὰν παῖδα δε[

[]βρόταν καὶ γχερριθ[έτ..

[]εν[....]παρε[

...

ΕΙΣ ΔΙΑ ΔΩΔΩΝΑΙΟΝ

fr. 57

Δωδωναῖε μεγασθενές

ἀριστότεχνα πάτερ

* * *

fr. 59

...

[]..εγν..[]

[]πάτερ·

(τ)ο]θι].π' Ἑλλῶν.χρο[

.....]εσ έορτ[ά·] κατεβα[

.....]ν γεδα[..](.)ν·[

[]..εγ μαν[τ]ήϊον[

[]πτυχὶ Τομάρου[

.....]ς ἀμετέρας ἄπ[ο

.....φόρμι]γγι κοινω-

10 ς]ν πολυώνυμον·

ἐνθεν μέγ[τ]ριπόδεσσί τε

καὶ θυσίαισ[]

...

* * *

fr. 60a

...

.]ινδ.[

θυμον δ[

εἰ δέ μοι.[

γαῖαν τίμ[

5 Ζηνί γε πα[

Ἐγνοσίδα[ι

....]ερτέρῃ[

....]οφοῖσ[

γ]νωτόν· ἴτ[

10 π]ἀρέδρου[

ἀ]λλὰ γὰρ τ.[

..].ἀκραδι[

.].μακ[
.].ν μητι[
15 []ν..έβ[

...
fr. 60b col. 1

...
[]ν[
desunt vv. tres

5 [] ύπ..[]

[]

[]

[]ών στρατῶ

[]

10 []..

[].ς·

[].τήριον

[]

[]

15 []

fr. 60b col. 2

....

..[

α.[]μαι ὀρ[.]

10 θί[]γετρ[.]ν..[

πα[[]].α[

ε.[]..δάνα[

υ[[]]ισκοπαι χοραγ[

τυ.[]ε Κυνθίῳ πα[

15 νυ.[ο]ὐκ ἐννέπει

fr. 62

τί ἔλπεαι σοφίαν ἔμμεν, ἂν ὀλίγον τοι
ἀνὴρ ὑπὲρ ἀνδρὸς ἴσχει;
οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν
βουλευμάτων ἐρευνάσει βροτέα φρενί·
θνατᾶς δ' ἀπὸ ματρὸς ἔφυ.

ΘΗΒΑΙΟΙΣ ΤΡΙΠΟΔΗΦΟΡΙΚΟΝ ΕΙΣ ΙΣΜΗΝΙΟΝ

fr. 66

Θηβαγενεῖς

fr. 67

Δώριον μέλος σεμνότατόν ἐστιν

fr. 70

πρόσθα μὲν ἴς Ἀχελωΐου τὸν ἀοιδότατον

Εὐρωπία κράνα Μέλ[α]γ[ό]ς τε {ποταμοῦ} ῥοαί

τρέφον κάλαμον

ΔΙΟΥΡΑΜΒΩΝ Α΄ et Β΄ (ΑΡΓΕΙΟΙΣ)

fr. 70a

[]αποδανα[

[]ν λεγόντων [

[]ιον ἄνακτα [

[]λειβόμενον δ.[

5 []υσε πατέρα Γοργόν[ων

[Κυ]κλώπων· πτόλις α.[

[]ν ἐν Ἄργει μεγάλω..[

[]ποι ζυγέντες ἐρατᾶ δόμον

[]ντ' Ἄβαντος,

10 τοὺς]λεεν.

ΣΤΡ. [εὐ]δαιμόνων βρομιάδι θοῖνα πρέπει

[]κορυφάν

[]θέμεν· εὐάμπτυκες

[ἀέ]ξετ' ἔτι, Μοῖσαι, θάλος αἰοιδᾶν

15 []γὰρ εὖχομαι. λέγοντι δὲ βροτοί

[]α φυγόντα νιν καὶ μέλαν ἔρκος ἄλμας

κορᾶν] Φόρκοιο, σύγγονον πατέρων,

[]ν

[]ποντ' ἔμολον

20 [].ιαν {ἐάν}

[]ρωμενον·

[]ιον

[]

[]

25 ΑΝΤΙΣΤΡ. []εραν

(desunt vv. 3)

[]ις

30 []ισ

[]ασιως

[]

[]τελεταῖς·

{κεν}]ἐάν

35 [].ναίατο

[]μαν θάνατον [

[]

[]λαις

ΕΠ. []

ΚΑΤΑΒΑΣΙΣ ΗΡΑΚΛΕΟΥΣ Η ΚΕΡΒΕΡΟΣ (ΘΗΒΑΙΟΙΣ)

fr. 70b

Α' Πρὶν μὲν ἔρπε σχοινοτένειά τ' αἰοιδᾶ
διθυράμβων
καὶ τὸ σὰν κίβδηλον ἀνθρώποισιν ἀπὸ στομάτων,
διαπέπ[τ]α[νται.....]....[

5 κλοισι νέαι [...ε]ἰδότες

οἷαν Βρομίον [τελε]τάν

καὶ παρὰ σκά[πτ]ον Διὸς Οὐρανίδαι
ἐν μεγάροις ἴσταντι. σεμνᾷ μὲν κατάρχει

Ματέρι παρ μεγάλα ρόμβοι τυπάνων,

10 ἐν δὲ κέχλαδ[εν] κρόταλ' αἰθομένα τε
δαῖς ὑπὸ ξανθαῖσι πεύκαις·

ἐν δὲ Ναϊδῶν ἐρίγδουποι στοναχαί

μανία τ' ἀλαλαί τ' ὀρίνεται ῥιψαύχενι

σὺν κλόνῳ.

15 ἐν δ' ὁ παγκρατῆς κεραυνὸς ἀμπνέων

πῦρ κεκίνη[ται τό τ'] Ἑγυαλίου

ἔγχος, ἀλκάεσσά [τ]ε Παλλάδο[ς] αἰγίς

μυρίων φθογγάζεται κλαγγαῖς δρακόντων.

ρίμφα δ' εἴσιν Ἄρτεμις οἰοπολὰς ζεύ-

20 ξαισ' ἐν ὀργαῖς

Βακχίαις φῦλον λεόντων α[~~~~~]

ὁ δὲ κηλεῖται χορευοίσαισι κα[ῖ]θη-

ρῶν ἀγέλαις. ἐμὲ δ' ἐξαίρετο[ν]

κάρυκα σοφῶν ἐπέων

25 Μοῖσ' ἀνέστασ' Ἑλλάδι κα[λ]λ[ι]χόρῳ

εὐχόμενον βρισαρμάτοις ο[~~~~] Θήβαις,

ἔνθα ποθ' Ἀρμονίαν [φ]άμα γα[μετάν]

Κάδμον ὑψη[λαῖ]ς πραπίδες[σι] λαχεῖν κεδ-

νάν· Δ[ιὸς] δ' ἄκ[ουσεν ὁ]μφάν,

30 καὶ τέκ' εὐδοξο[ν παρ'] ἀνθρώπο[ις] γενεάν.

Διόνυσ[.]θ[.].....[.]τ[.]γ[

ματέ[ρ]

πει.[

* * *

fr. 249b

Κέρβερος < ᾠ ἑκατογκεφάλας (vel ἑκατόγκρανος vel sim.)

* * *

fr. 81

~~~~~ σὲ δ' ἐγὼ παρά μιν  
αἰνέω μὲν, Γηρυόνα, τὸ δὲ μὴ Δί  
φίλτερον σιγῶμι πάμπαν· ~~~~~ :

fr. 70c

[ ]ναλ[

[ ]

[ ]ιτο μὲν στάσις·

[ ]πόδα

5 [ ]κατε[.....]ον κυανοχίτων

[ ]τεὰν τε[λετ]ᾶν μελίζοι

[ ]πλόκον σ[τεφά]νων κισσίνων

[ ]κρόταφον [ ]

[ ]εων ἐλθὲ φίλαν δὴ πόλεα

10 [ ]ίον τε σκόπελον γείτονα πρύτανιν[

[ ]αμα καὶ στρατιά

[ ]τ' ἀκναμπτεὶ κρέμασον

[ ]σ τε χάρμας

[ ]π[....]ντος αὐχὴν ῥύοιτο πα[

15 [ ]ων πέλοι

[ ]λαν πόνοι χορῶν [

[ ]εες τ' αἰοδαί,

[ ]οιο φῦλον φ[

[ ]ε πετάλοις ἤρ[ινοῖς

\* \* \*

[ ]μιον ἱπ[π

[ ]τι ταμίασ[

[ ]ν στολ.[

25 [ ]λθε[

[ ]υ[

fr. 70d

...

[ ]νος  
 [ ]  
 [ ]ήλθε]  
 [ ]ήταν πιφαύσκων[  
 5 [ ].αρκει[.]  
 [ ]  
 διορνύμενος]  
 [ ]  
 [ γ]ύαλα μι-  
 10 [ ]αιτοταυτο[  
 [ ]  
 [ ]ομον[..]αντε  
 [ ]ωνφ.[...].νίαρ[  
 [ ]φύτευε{ν} ματρί  
 15 [ ].αν λέχεά τ' άνα[γ]καῖα δολ[  
 [ ]αν·  
 [Κρ]ονίων νεῦσεν ανάγκα[  
 [ ]δολιχά δ' όδ[ό]σ άθανάτω[ν  
 [ ].νων  
 20 [ ].κορυφαί  
 [ π]ράγεσιν  
 [ ]ροτοι σπευδ[  
 [ ].ετοτεδέ[  
 [ ][  
 25 [ ]..[

...

deest incertus numerus vv.

...

[ ]ν..[  
 [ ]  
 [ ]σενε[  
 [ ].ον  
 30 [ ]  
 [ ]άνέρρηξαν[  
 [ ].  
 [ ]ε  
 [ ]...[ ]οιαν

35 ...μ]έμηλεν πατρὸς νόφ,  
 .....]σσέ νιν ὑπάτοισιν βουλευμάσιν<ν>  
 Ὀλυμ]πόθεν δέ οἱ χρυσόρραπιν ὥρσεν Ἑρμᾶν.[  
 καὶ π]ολίοχον Γλαυ-  
 κώπιδ]α· τὸ μὲν ἔλευσεν· ἴδον τ' ἄποπτα  
 40 .....]. ἥ γὰρ [α]ὐτῶν μετὰστασιν ἄκραν[  
 ..θη]κε· πέτραι δ' [ἔφ]α[ν]θεν ἀντ[ι] φωτῶν  
 ....]ν τ' ἔρωτος ἀνταμοιβὰν ἐδάσσατο[  
 στρα]τάρχῳ·  
 ....].ισε.[.....]οι  
 45 ....]ον.[.....].γένος τε δαιμο-  
 ....]ιλτε[.....]ται· τὸ δὲ φυγεῖν  
 .....].να[.....].ετε παμπά[..  
 fr. 70da  
 [..οδος τετα[  
 [ κ]αὶ μάλ' ἐπισ[τα  
 [ ]Ἑκτορι χαλ[κ(ε)ο  
 [..ῶν ὕπερ· ὁ δα[  
 5 [ ]ἀκνάμπτο[  
 [ ]σταθεῖς ε.[  
 [ ρ]οῖζον κ.[  
 [ ]  
 ...  
 [ ]  
 10 [ ].χαί.[  
 [ ]ελεν[  
 [ ]  
 [ ]  
 ἐα.[ ]  
 15 [ ]ν  
 fr. 70db  
 ...  
 ν[  
 ου[ ]τ' ἴσθ' ἐνειπ[  
 υ.[...]σαν.[  
 π[...].εἵκοσ[  
 5 α..[

οὐκέτ' αὐτα[  
κοτέσσατ' ἐπ[  
πέλωρα βου[  
φλόγα δερκομ[  
10 πέσον· ἀτασ[θαλ  
τί κέ τις ἐσχ[  
..]ᾱ[.]· ἔκ.[

...

fr. 70dc

...

[].[...]ν[ ]  
[ ]σι τε ῥόδ[ων]  
[ ]ῡακινθ..ν κρόκω[ν τ(ε)  
[ ]τανερι[... ]τι πάντα[  
5 [ ]ατ[..]αρ..μενον  
[τ]ίνα πτόλιν, τίν' ἐπ[  
[ ].ε σέο κλεόμενοι γε[  
[ ]ξιον·  
[ ]απι.εν Βαβυ[λων  
10 [ ]εντι χαίρ...[  
[ ]πολὺς λό.[  
[ ]ρελλη[  
[ ]χομε.[

...

fr. 70dd

[ ]αι κείνω χρόνω· [  
[ ]ν ἐξεννο...μω τελ[  
[ ].έντα[... ]τηρ καὶ ε.[  
[ ].σ.[  
5 [ ]..[

...

fr. 70de

...

[ ]...[  
δι]ωξιππ[  
..]ατεπε.[  
κά]νδρῶν.[

δ[ο]γεῖντι.[  
λογίων  
καιτρετάρ[  
φθίτο μὲν γὰ[  
fr. 70df

...  
[]...[  
[]ατᾶν[  
[]  
[]Καλυδών  
[ ]αι χερμαδ[  
[ ]τ' ἐς αὐτὸν [  
[ ]χιον  
[ ]αν  
[ μ]ίμν' ἀκάμ[  
10 []ω.[  
[ ].αν[  
[]..[

...  
fr. 70dg

...  
[]  
[]  
[]παυσεν·  
[]  
5 []  
[Κλ]ωθοῖ  
[]

...  
fr. 70dh

...  
[]επο.[  
[π]ολύπ[  
[ ]αῖψα μετ[  
[εὔδ]ενδροι δ[  
[γ]υάλων· κρε[  
[ ]..αι

[ ]γανάενταχ[

[ ]ν· λεύσσει δ.[

[ ].ών

10 [ ]ίξειαι ὦ μα[

[ ]θαμὰ γὰρ οἴκοθ[εν

[ ]α κατὰ [χ]θόν' ε.[

[ ]πεδ[

[ ]:.[

...

fr. 71

## ΘΗΒΑΙΟΙΣ

fr. 72

] ἀλόχῳ ποτὲ θωραχθεὶς ἔπεχ' ἀλλοτρίᾳ  
᾽Ωαρίων

fr. 74

...τρεχέτω δὲ μετὰ Πληϊόναν, ἄμα δ' αὐτῷ κύων  
(... λεοντοδάμας)

fr. 74



## ΑΘΗΝΑΙΟΙΣ Α΄ ΑΘΗΝΑΙΟΙΣ (Β΄ cl. v.

8)

fr. 75

Δεῦτ' ἐν χορόν, Ὀλύμπιοι,  
ἐπὶ τε κλυτὰν πέμπετε χάριν, θεοί,  
πολύβατον οἷ τ' ἄστεος ὀμφαλὸν θυόεντ'  
ἐν ταῖς ἱεραῖς Ἀθάναις  
οἰχνεῖτε πανδαίδαλόν τ' εὐκλέ' ἀγοράν·  
ιοδέτων λάχετε στεφάνων τᾶν τ' ἑαρι-  
δρόπων ἀοιδᾶν,  
Διόθεν τέ με σὺν ἀγλαΐᾳ  
ἴδετε πορευθέντ' ἀοιδᾶν δεύτερον  
ἐπὶ τὸν κισσοδαῆ θεόν,  
10 τὸν Βρόμιον, τὸν Ἐριβόαν τε βροτοὶ καλέομεν,  
γόνον ὑπάτων μὲν πατέρων μελπόμεν<οι>  
γυναικῶν τε Καδμεῖᾶν {Σεμέλην}.  
ἐναργέα τ' ἔμ' ὅτε μάντιν οὐ λανθάνει.  
φοινικοεάνων ὁπότε οἰχθέντος Ὠρεῶν θαλάμου  
15 εὐδομον ἐπάγοισιν ἔαρ φυτὰ νεκτάρεια.  
τότε βάλλεται, τότε' ἐπ' ἀμβρόταν χθόν' ἐραταί  
ἴων φόβαι, ρόδα τε κόμαισι μείγνυται,  
ἀχεῖ τ' ὀμφαὶ μελέων σὺν αὐλοῖς,  
οἰχνεῖ τε Σεμέλαν ἐλικάμπυκα χοροί.

\* \* \*

fr. 83

ἦν ὅτε σύας Βοιώτιον ἔθνος ἔνεπον

## ΑΘΗΝΑΙΟΙΣ (Γ' cl. fr.

74 et 75, 8 ?)

fr. 76

ὦ ταὶ λιπαραὶ καὶ ἰοστέφανοι καὶ ἀοίδιμοι,  
Ἑλλάδος ἔρει-  
σμα, κλειναὶ Ἀθᾶναι, δαιμόνιον πτολίεθρον.  
\* \* \*

fr. 77

ὄθι παῖδες Ἀθαναίων ἐβάλοντο φαεννάν  
κρηπῖδ' ἐλευθερίας

fr. 78

Κλυθ' Ἀλαλά, Πολέμου θύγατερ,  
ἐγγέων προοίμιον, ᾧ θύεται  
ἄνδρες ὑπὲρ πόλιος τὸν ἱρόθυτον θάνατον

fr. 80

[δέσπ]οιν[αν] Κυβέ[λαν] ματ[έρα]

fr. 82

τὰν λιπαρὰν μὲν Αἴγυπτον ἀγχίκρημνον

fr. 84

παλιναίρετα οἰκοδομήματα

fr. 85

λυθίραμμος

fr. 86

διθύραμβα

fr. 86a

θύσων διθύραμβον

# ΠΡΟΣΟΔΙΑ

ΕΙΣ ARTEMIN

fr. 89a

Τί κάλλιον ἀρχομένοις(ιν) ἢ καταπαυομένοισιν

ἢ βαθύζωνόν τε Λατώ

καὶ θοᾶν ἵππων ἐλάτειραν ἀεῖσαι;

fr. 89b

## ΑΙΓΙΝΗΤΑΙΣ ΕΙΣ ΑΦΑΙΑΝ

fr. 92

κείνῳ μὲν Αἴτνα δεσμὸς ὑπερφίαλος  
ἀμφίκειται

\* \* \*

fr. 93

ἀλλ' οἷος ἄπλατον κεράϊζε θεῶν

Τυφῶνα πεντηκοντοκέφαλον ἀνάγκῃ Ζεὺς πατήρ  
ἐν Ἀρίμοις ποτέ.

fr. 94

μεμνάτο

## ΠΑΡΘΕΝΕΙΑ

fr. 94a

[~~~~~]

ρη[..]χο[.]ερος[

αιτι[..]σαλ[.....].[.....]

δεῖ δεσμὸς [...]ος[.....]θειδισερ[.]

.φ.ενα κ[αρ]δία

5 μάντις ὥς τελέσσω

ἱεραπόλος· τιμαὶ

δὲ βροτοῖσι κεκριμέναι·

παντὶ δ' ἐπὶ φθόνος ἀνδρὶ κεῖται

ἀρετᾶς, ὁ δὲ μηδὲν ἔχων ὑπὸ σι-

10 γῆ μελαίνῃ κάρῃ κέκρυπται.

φιλέων δ' ἂν εὐχοίμαν

Κρονίδαις ἐπ' Αἰολάδῃ {τε}

καὶ γένει εὐτυχίαν τετάσθαι

ὀμαλὸν χρόνον· ἀθάναται δὲ βροτοῖς

15 ἡμέραι, σῶμα δ' ἐστὶ θνατόν.

ἀλλ' ὅτινι μὴ λιπότε-

κνος σφαλῇ πάμπαν οἶκος βιαί-

α δαμεῖς ἀνάγκῃ,

ζῶει κάματον προφυγῶν ἀνια-

20 ρόν· τὸ γὰρ πρὶν γενέ-

[σθαι ~~~~~]

## ΘΗΒΑΙΟΙΣ ΔΑΦΝΗΦΟΡΙΚΟΝ ΕΙΣ ΙΣΜΗΝΙΟΝ

fr. 94b

Α' ~~~~~] χρυσοπ[επλ~~~~

...]δωμ[...].λέσηστ[....]με.[~~~~

ἦκε]ι γὰρ ὁ [Λοξ]ίας

π]ρ[ό]φρω[ν] ἀθανάταν χάριν

5 Θήβαις ἐπιμ<ε>ίζων.

ἀλλὰ ζωσαμένα τε πέπλον ὠκέως

χερσίν τ' ἐν μαλακαῖσιν ὄρπακ' ἀγλαόν

δάφνας ὀχέοισα πάν-

δοξον Αἰολάδα σταθμόν

10 υἱοῦ τε Παγώνδα

ὕμνήσω στεφάνοισι θάλ-

λοισα παρθένιον κάρα,

σειρηνα δὲ κόμπον

αὐλίσκων ὑπὸ λωτίνων

15 μιμήσομ' αἰοδαῖς

Β' κείνον, ὃς Ζεφύρου τε σιγάζει πνοᾶς

αἰγηνράς, ὅπότεν τε χειμῶνος σθένει

φρίσσων Βορέας ἐπι-

σπέρχησ' ὠκύαλον τε πόντου †

20 ρ]ιπὰν ἐτάραξε καὶ †

(desunt vv. aut 8 aut 23)

.....]φεν[

30 .....]ασικμ[ι]ζωννα[

Γ' (Δ') πολ]λὰ μὲν [τ]ὰ πάροιθ[~~~~~

δαιδάλλοισ' ἔπεσιν, τὰ δ' α[~~~~

Ζεὺς οἶδ', ἐμὲ δὲ πρόπει

παρθενήϊα μὲν φρονεῖν

35 γλώσσα τε λέγεσθαι

ἀνδρὸς δ' οὔτε γυναικός, ὧν θάλασσιν ἔγ-

κειμαι, χρὴ μ[ε] λᾷθεῖν αἰοδὰν πρόσφορον.

πιστὰ δ' Ἀγασικλέει

μάρτυς ἦλυθον ἐς χορόν

40 ἐσλοῖς τε γονεῦσιν

ἀμφὶ προξενίαισι· τί-  
 μαθεν γὰρ τὰ πάλαι τὰ νῦν  
 τ' ἀμφικτιόνεσσιν  
 ἵππων τ' ὠκυπόδων πο[λυ-  
 45 γνώτοις ἐπὶ νίκαις,  
 Δ' (Ε') αἶς ἐν αἰόνεσσιν Ὀγχη[στοῦ κλυ]τᾶς,  
 ταῖς δὲ ναὸν Ἰτωνίας α[.....]α  
 χαίταν στεφάνοις ἐκό-  
 σμηθεν ἔν τε Πίσᾳ περιπ[  
 (desunt vv. aut 8 aut 23)  
 ρίξᾳ τέ [~~~~~  
 σε]μνὸν αν[~~~~~] Θ[ή-  
 60 βαις] ἐπταπύλοισιν».   
 Ε' (Ζ') ἐνήκεν καὶ ἔπειτ[.....]λοσ  
 τῶνδ' ἀνδρῶν ἐνε[κε]ν μερίμνας σώφρονος  
 ἐχθρὰν [ἔ]ριν οὐ παλίγ-  
 γλωσσον, ἀλλὰ δίκας ὁδοῦς  
 65 π[ις]τὰς ἐφίλη[σε]ν.  
 Δαμαίνας πα[ῖ, ἐ]να[ισίμ]ω νῦν μοι ποδὶ  
 στείχων ἀγέο· [τ]ὶν γὰρ ε[ῦ]φρων ἔψεται  
 πρῶτα θυγάτηρ [ό]δοῦ  
 δάφνας εὐπετάλου σχεδ[ό]ν  
 70 βαίνοισα πεδίλοις,  
 Ἀνδαισιστρότα ἄν ἐπά-  
 σκησε μήδεσ[ι.].[.].[.]ρο[ ]  
 ἃ δ' ἔρ[γ]μασι [~~~~~  
 μυρίων ε[.....]αις  
 75 ζευξᾶ[~~~~~  
 F' (Η') μὴ νῦν νέκτα[ρ.....]νας ἐμᾶς  
 διψῶντ' α[.....] παρ' ἄλμυρόν  
 οἷχεσθον· ἐ[~~~~~  
 (desunt vv. aut 10 aut 25)  
 ]οια[  
 90 αθα[~~~~~  
 Ζ' (Ι') ὦ Ζε[ῦ ~~~~~~  
 σηρα[~~~~~  
 αὐξεῖσ[~~~~~

.τ[  
95  
]

]σμν[  
]  
]

100 ]  
]ντ[  
]αδαν

]  
].ιν αρ-

105 ]

H' (IA') ]νος τῖ' ἐστίαν

ἀ]γλαΐζεται

(desunt reliqua)



## ΘΗΒΑΙΟΙΣ ΔΑΦΝΗΦΟΡΙΚΟΝ ΕΙΣ ΙΣΜΗΝΙΟΝ

fr. 94c

Ὁ Μοισαγέτας με καλεῖ χορεῦσαι

[Ἀ]πόλλων[

\* \* \*

ἄγους, ὦ κλυτά, θεράποντα, Λατοῖ

\* \* \*

fr. 94d

ἀγοράζειν

## ΚΕΧΩΡΙΣΜΕΝΑ ΤΩΝ ΠΑΡΘΕΝΕΙΩΝ

fr. 95

Ἦ Πάν, Ἀρκαδίας μεδέων  
καὶ σεμνῶν ἀδύτων φύλαξ,

\* \* \*

Ματρὸς μεγάλας ὀπαδέ,  
σεμνᾶν Χαρίτων μέλημα

5   τερπνόν

fr. 96

ὦ μάκαρ, ὅν τε μεγάλας  
θεοῦ κύνα παντοδαπόν  
καλέοισιν Ὀλύμπιοι

fr. 97

τὸ σὸν αὐτοῦ μέλι γλάζεις

fr. 99

χορευτὰν τελεώτατον

## ΔΑΦΝΗΦΟΡΙΚΟΝ ΕΙΣ ΓΑΛΑΞΙΟΝ

fr. 104b

προβάτων γὰρ ἐκ πάντων κελάρυξεν,  
ὥς ἀπὸ κρανᾶν φέρτατον ὕδωρ,  
θηλᾶν γάλα· τοὶ δ' ἐπίμπλαν ἐσσύμενοι πίθους·  
ἄσκος δ' οὔτε τις ἀμφορεὺς ἐλίνυεν δόμοις,  
πέλλαι γὰρ ξύλιναι πίθοι <τε> πλησθεν ἅπαντες

## ΥΠΟΡΧΗΜΑΤΑ ΙΕΡΩΝΙ (ΕΙΣ ΠΥΘΙΑ)

fr. 105a

Σύνες ὅ τοι λέγω,  
ζαθέων ἱερῶν ἐπώνυμε  
πάτερ, κτίστορ Αἴτνας·  
\* \* \*

fr. 105b

νομάδεσσι γὰρ ἐν Σκύθαις ἀλᾶται στρατῶν,  
ὅς ἀμαξοφόρητον οἶκον οὐ πέπαται,  
ἀκλεῆς <δ'> ἔβα.

fr. 106

Ἀπὸ Ταϋγέτοιο μὲν Λάκαιναν  
ἐπὶ θηρσὶ κύνα τρέχειν  
πυκινώτατον ἔρπετόν·  
Σκύριαι δ' ἐς ἄμελξιν γλάγεος αἶγες ἐξοχώταται·  
ὅπλα δ' ἀπ' Ἄργεος, ἄρμα Θη-  
βαῖον, ἀλλ' ἀπὸ τᾶς ἀγλαοκάρπου  
Σικελίας ὄχημα δαιδάλεον ματεύειν.

fr. 107a

Πελασγὸν ἵππον ἢ κύνα  
Ἀμυκλαίαν ἀγωνίῳ  
ἐλελιζόμενος ποδὶ μιμέο καμπύλον μέλος διώκων,  
οἷ' ἀνὰ Δώτιον ἀνθεμόεν πεδί-  
ον πέταται θάνατον κεροέσσα  
5 εὐρέμεν ματεῖσ' ἐλάφω·  
τὰν δ' ἐπ' αὐχένι στρέφοι-  
σαν {ἕτερον} κάρα πάντ' ἐπ' οἶμον ...  
\* \* \*

fr. 107b

ἐλαφρὸν ὄρχημ' οἶδα ποδῶν μειγνύμεν·  
Κρῆτα μὲν καλέοντι τρόπον, τὸ δ' ὄργανον Μολοσσόν.

fr. 108a

θεοῦ δὲ δείξαντος ἀρχάν  
ἕκαστον ἐν πρᾶγος, εὐθεῖα δὴ  
κέλευθος ἀρετὰν ἐλεῖν,

τελευταί τε καλλίονες.

\* \* \*

fr. 108b

θεῶ δὲ δυνατόν μελαίνας  
ἐκ νυκτὸς ἀμίαντον ὄρσαι φάος,  
κελαινεφεί δὲ σκότει  
καλύψαι σέλας καθαρὸν  
5 ἡμέρας

## ΘΗΒΑΙΟΙΣ

fr. 110

γλυκὺ δὲ πόλεμος ἀπείροισιν, ἐμπείρων δέ τις  
ταρβεῖ προσιόντα νιν καρδίᾳ περισσῶς

\* \* \*

fr. 109

τὸ κοινόν τις ἀστῶν ἐν εὐδία  
τιθεῖς ἐρευνασάτω μεγάλανoros Ἥσυχίας  
τὸ φαιδρὸν φάος,  
στάσιν ἀπὸ πραπίδος ἐπίκοτον ἀνελών,  
πενίας δότεيران, ἐχθρὰν κουροτρόφον

fr. 111

ἐνέπισε κεκραμέν' ἐν αἵματι, πολλὰ  
δ' ἔλκε' ἔμβαλλε].νωμῶν τραχὺ ρόπαλον,  
τέλος δ' ἀείραις πρὸς στιβαρὰς ἐπάραξε  
πλευράς, αἰὼν δὲ δι' ὀστέων ἐρραίσθη

[.]' αἱμαπολ[

[ ]δ' ἐγκεφαλ.[

[ ]δε θυγατερ.[

[ ]ντις ἰδὼν δ[

...

fr. 111a

...

[ ]ηρ

[ ].ριπτομεν.[

[ ] .ὅτ' ἦσαν

[ ]κορυφαί

[ ].εγδον..[

[ ].οιδ' ὅτ' ἐστρα[τευ...

[ ]ἄωτος ἠρώφ[ν

[ ]ντες ὀβρ[

[ ].οσε[

...

## ΛΑΚΕΔΑΙΜΟΝΙΟΙΣ

fr. 112

Λάκαινα μὲν παρθένων ἀγέλα

fr. 113

Ὅμόλα νει Ὅμολώϊα

## ΕΓΚΩΜΙΑ ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩΙ

fr. 118

Βούλομαι παίδεσσιν Ἑλλάνων ....

\* \* \*

fr. 119

ἂν δὲ Ῥόδον κατῴκισθεν ...,

ἔνθεν δ' ἀφορμαθέντες, ὑψηλὰν πόλιν ἀμφινέμονται,

πλεῖστα μὲν δῶρ' ἀθανάτοις ἀνέχοντες,

ἔσπετο δ' αἰενάου πλούτου νέφος.



## ΑΛΕΞΑΝΔΡΩΙ ΑΜΥΝΤΑ

fr. 120

Ὅλβίων ὁμώνυμε Δαρδανιδᾶν,  
παῖ θρασύμηδες Ἀμύντα

\* \* \*

fr. 121

... πρέπει δ' ἐσλοῖσιν ὑμνεῖσθαι ...

...καλλίσταις ἀοιδαῖς.

τοῦτο γὰρ ἀθανάτοις τιμαῖς ποτιψαύει μόνον {ῥηθέν},  
θνάσκει δὲ σιγαθὲν καλὸν ἔργον <~>

## ΞΕΝΟΦΩΝΤΙ ΚΟΡΙΝΘΙΩΙ

fr. 122

Α΄ Πολύξεναι νεάνιδες, ἀμφίπολοι  
Πειθοῦς ἐν ἀφνειῷ Κορίνθῳ,  
αἱ τε τὰς χλωρᾷς λιβάνου ξανθὰ δάκρη  
θυμιᾷτε, πολλάκι ματέρ' ἐρώτων  
οὐρανίαν πτάμεναι  
νοήματι πρὸς Ἀφροδίταν,  
Β΄ ὑμῖν ἄνευθ' ἐπαγορίας ἔπορεν,  
ὦ παῖδες, ἐρατειναῖς «ἐν» εὐναῖς  
μαλθακᾷς ὥρας ἀπὸ καρπὸν δρέπεσθαι.  
σὺν δ' ἀνάγκῃ πᾶν καλόν ...

\* \* \*

(Γ΄) ἀλλὰ θαυμάζω, τί με λέξοντι Ἴσθμοῦ  
δεσπότηι τοιάνδε μελίφρονος ἀρχὰν  
εὐρόμενον σκολίου  
ξυνάορον ξυναῖς γυναιξίν.

(Δ΄) διδάξαμεν χρυσὸν καθαρᾷ βασάνῳ

\* \* \*

ὦ Κύπρου δέσποινα, τεὸν δεῦτ' ἐς ἄλλος  
φορβάδων κορᾷν ἀγέλαν ἐκατόγγυ-  
ον Ξενοφῶν τελέαις  
ἐπάγαγ' εὐχολαῖς ἱανθείς.

## ΘΕΟΞΕΝΩΙ ΤΕΝΕΔΙΩΙ

fr. 123

Χρῆν μὲν κατὰ καιρὸν ἐρώ-  
των δρέπεσθαι, θυμέ, σὺν ἀλικία·  
τὰς δὲ Θεοξένου ἀκτῖνας πρὸς ὅσων  
μαρμαρυζοίσας δρακεῖς  
ὅς μὴ πόθῳ κυμαίνεται, ἐξ ἀδάμαντος  
ἢ σιδάρου κεχάλκευται μέλαιναν καρδίαν  
ψυχρᾷ φλογί, πρὸς δ' Ἀφροδί-  
τας ἀτιμασθεῖς ἐλικογλεφάρου  
ἢ περὶ χρήμασι μοχθίζει βιαίως  
ἢ γυναικείῳ θράσει  
10 ψυχρὰν ἄφορεῖται πᾶσαν ὁδὸν θεραπεύων.  
ἀλλ' ἐγὼ τὰς ἑκατι κηρὸς ὥς δαχθεῖς ἔλα  
ἱρᾷν μελίσσᾳν τάκομαι, εὖτ' ἂν ἴδω  
παίδων νεόγυιον ἐς ἥβαν·  
ἐν δ' ἄρα καὶ Τενέδῳ  
Πειθῷ τ' ἔναιεν καὶ Χάρις  
15 υἷὸν Ἀγησίλα.

## ΘΡΑΣΥΒΟΥΛΩΙ ΑΚΡΑΓΑΝΤΙΝΩΙ

fr. 124a-B

Α΄ ὦ Θρασύβουλ', ἐρατᾶν ὄχημ' ἀοιδᾶν  
τοῦτό <τοι> πέμπω μεταδόρπιον. ἐν ξυνῷ κεν εἴη  
συμπόταισιν τε γλυκερὸν καὶ Διωνύσοιο καρπῷ  
Β΄ καὶ κυλίκεσσιν Ἀθαναίαισι κέντρον·  
5 ἀνίκ' ἀνθρώπων καματώδεις οἷχονται μέριμναι  
στηθέων ἔξω· πελάγει δ' ἐν πολυχρύσοιο πλούτου  
Γ΄ πάντες ἴσα νέομεν ψευδῇ πρὸς ἀκτάν·  
ὅς μὲν ἀχρήμων, ἀφνεὸς τότε, τοὶ δ' αὖ πλουτέοντες  
\* \* \*

Δ΄ <̄> ἀέζονται φρένας ἀμπελίνους τόξοις δαμέντες

fr. 124c

δείπνου δὲ λήγοντος γλυκὺ τρωγάλιον  
καίπερ πεδ' ἄφθονον βοράν

## ΙΕΡΩΝΙ ΣΥΡΑΚΟΥΣΙΩΙ

fr. 124d

βαρβι[τί]ξαι θυμὸν ἀμβλὺν ὄντα καὶ φωνὰν ἐν οἴνῳ

fr. 125

τόν ῥα Τέρπανδρός ποθ' ὁ Λέσβιος εὗρεν

πρῶτος, ἐν δειπνοῖσι Λυδῶν

ψαλμὸν ἀντίφθογον ὑψηλᾶς ἀκούων πακτίδος

\* \* \*

fr. 126

μηδ' ἀμαύρου τέρψιν ἐν βίῳ· πολὺ τοι

φέριστον ἀνδρὶ τερπνὸς αἰὼν.

fr. 127

Εἴη καὶ ἐρᾶν καὶ ἔρωτι

χαρίζεσθαι κατὰ καιρόν·

μὴ πρεσβυτέραν ἀριθμοῦ

δίωκε, θυμέ, πρᾶξιν.

fr. 128

χάριτάς τ' Ἀφροδισίων ἐρώτων,

ὄφρα σὺν Χειμάρῳ μεθύων Ἀγαθονίδα

βάλω κότταβον

## ΘΡΗΝΟΙ

fr. 128a

.[

.[

.[

ω[ ]αλμ[

5 .[.]αῖ.[

χ[.]ρ.[.]τα.[

..ρυ[..]ωσ[

ἴγγα τ[ρ]οχο[

γνωτὸν φ.[

fr. 128b

Θρασυδα[ι

ευθρονω[ι

οὐκ ἄν παρ[

ὑμετεραι κ[

5 νῦν δεδ[

ταυτ[.].αρ.[

γλυ[κ]υπικ.[

[.]

...

desunt vv. 5 antistrophae, init. epodi

...

ρ.[

εσ[

α[

σασθα[

οξυλ[

μεί[

δαυ[

fr. 128c

Ἔντι μὲν χρυσαλακάτου τεκέων Λατοῦς ἀοιδαί

ᾠ[ρ]ιαὶ παιάνιδες· ἐντὶ [δὲ καί]

θάλλοντος ἐκ κισσοῦ στεφάνων {ἐκ} Διο[νύσου

.[ ... ... .μ]αιόμεναι· τὸ δὲ κοι[..]αν

τρεῖς [desunt ca. 15ll.] σώματ' ἀποφθιμένων·  
 ἃ μὲν ἀχέταν Λίνον αἴλινον ὕμνει,  
 ἃ δ' Ὑμέναιον, <ὄν> ἐν γάμοισι χροῖζόμενον  
 [Μοῖρα] σύμπρωτον λάβεν,  
 ἐσχάτοις ὕμνοισιν· ἃ δ' Ἰάλεμον ὠμοβόλῳ  
 10 νούσῳ {ὄτι} πεδαθέντα σθένος·  
 υἱὸν Οἰάγρου <δὲ>  
 Ὅρφέα χρυσάορα  
 fr. 128da

...  
 [ ]α[ ].[ ].[  
 [ ]Ινὼ δ' ἐκ πυ[ρ  
 [ἀρπά]ξαισα [παῖδ' ἔρ]ρ{ε}ψεν ε.[  
 [ ]ἀγλαοκ[όλπου] Δωρίδος  
 5 [ ]πε]ντήκο[ντα κο]ύραις  
 [ ]λελευθ[....]νεων καια[  
 [ ]ερθενε[....]νθησεμεν[  
 [ ]ας· ἄλλο[τε δ' ἄλ]λοῖαι περι  
 [ ]εκαιαγ[...άν]θρωποις[  
 10 [ἀ]θαγ[ά]ταισι πρ[  
 [ ]ς ἰκνεῖται οἶκο[  
 [ ]ν· πατ[ρ]ῶι' ἐπεὶ  
 [ ]ν πολλοῖς ἀκ[ο]ῦσαι·  
 [ ]ισσαι τε φιλοφ[ρ]οσύναι  
 15 [ἐ]ορταὶ ἔμπεδο[ν]  
 [ ]ν ὀρθαι τε β[ουλ]αι τοῦτον.[  
 [ ]ι παλαιὸν [..] τοκεῦσιν[  
 [ ]κράνας ο[ὐ] π[ρο]λεῖπει[  
 [ ὕ]δωρ· τότε . [Εὐ]βοίας επ[  
 20 [ ]

...  
 fr. 128db

...  
 [ ].ελήτ..[  
 [ ]ν γένος.[  
 [ ]τεματ[  
 [ γ]λυκὺν υ[

fr. 128ea

...

....]πολε[  
ὄ]ρθιον ἰάλεμ[ον  
κελαδήσατ  
..]μμιαθα.[  
5 ....]καθ' ἀλικίαν[  
....]ραν κατεχε[  
....].τε νιν ποθ[  
.....]ε[.]γοντω[  
....].ν Ἀλευαδαν[  
10 ....].α θανοντο[

...

fr. 128eb

...

[.]..[  
[ ]μφιτ[  
[ ..]..ενδεν[  
[ ...]πεταλο.[  
5 [ ..]και τι πατ[  
[ ὄ]ρθιον ἰάλεμ[ον  
[.]κελαδήσατ.[  
[ .].μμιαθα.[  
[ ].[

...

fr. 128ec

...

]και τωνο[  
]ποτμος[  
]αἰνοπα[θ  
]αμεν μ[  
.]δ' ἀλίνα[  
.]λειται.[  
]Λευκοθ[εα  
].ικέαδ.[  
].ευσειτ[

...



fr. 128f

...

[ ]ομμ[  
[ ]τωνε[  
[ ]αρ[ ]τενοντι[  
[ ]κλειτα.[  
[ ]και Καστ[  
[ ]αιαιαν[  
[ό δὲ χλωραῖς  
[οἷχεται Καينهὺς  
fr. 129

τοῖσι λάμπει μὲν μένος ἀελίου  
τὰν ἐνθάδε νύκτα κάτω,  
φοινικορόδοις <δ'> ἐνὶ λειμώνεσσι προάστιον αὐτῶν  
καὶ λιβάνων σκιαρᾶν < >

5 καὶ χρυσοκάρποισιν βέβριθε <δενδρέοις>  
καὶ τοὶ μὲν ἵπποις γυμνασίοισι <τε — >  
τοὶ δὲ πεσσοῖς  
τοὶ δὲ φορμίγγεσσι τέρπονται, παρὰ δέ σφισιν  
εὐανθὴς ἄπας τέθαλεν ὄλβος·

10 ὁδμὰ δ' ἐρατὸν κατὰ χῶρον κίδναιται  
αἰεὶ..θύματα μειγνύντων πυρὶ τηλεφανεῖ  
<παντοῖα θεῶν ἐπὶ βωμοῖς>

[ ]εοι μοῖρ' ἐνθα.[  
[ ]δώροις βουθυ[  
15 [ ]φαν ἄλοχόν [  
[ ]αν·  
[ ]πρὸς [᾽Ο]λυμπον [

...

fr. 131a

ὄλβιοι δ' ἅπαντες αἴσα λυσιπόνων τελετᾶν.

fr. 130

ἐνθεν τὸν ἄπειρον ἐρεύγονται σκότον  
βληχροὶ δνοφερᾶς νυκτὸς ποταμοὶ

fr. 131b

σῶμα μὲν πάντων ἔπεται θανάτῳ περισθενεῖ,  
ζῶν δ' ἔτι λείπεται αἰῶνος εἶδω-

λον· τὸ γάρ ἐστι μόνον  
ἐκ θεῶν· εὕδει δὲ πρασσόντων μελέων, ἀτὰρ εὐ-  
5 δόντεσσιν ἐν πολλοῖς ὀνείροις  
δείκνυσι τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν.  
fr. 133

οἷσι δὲ Φερσεφόνα ποινὰν παλαιοῦ πένθεος  
δέξεται, ἐς τὸν ὑπερθεὺς ἄλιον κείνων ἐνάτῳ ἔτεϊ  
ἀνδιδοῖ ψυχὰς πάλιν, ἐκ τᾶν βασιλῆες ἀγαυοί  
καὶ σθένει κραιπνοὶ σοφία τε μέγιστοι  
ἄνδρες αὖξοντ'· ἐς δὲ τὸν λοιπὸν χρόνον ἥροες ἀ-  
γνοὶ πρὸς ἀνθρώπων καλέονται  
fr. 134

εὐδαιμόνων δραπετάς οὐκ ἔστιν ὄλβος  
fr. 135

πέφνε δὲ τρεῖς καὶ δέκ' ἄνδρας·  
τετράτῳ δ' αὐτὸς πεδάθη·  
fr. 136

ἄστρα τε καὶ ποταμοὶ καὶ κύματα πόντου

## ΙΠΠΟΚΡΑΤΕΙ ΑΘΗΝΑΙΩΙ

fr. 137

ὄλβιος ὅστις ἰδὼν κεῖν' εἷς' ὑπὸ χθόν'·

οἶδε μὲν βίου τελευτάν,

οἶδεν δὲ διόσδοτον ἀρχάν

fr. 138

ἦτοι (ὑποτασσόμενον)

## INCERTORVM LIBRORVM

fr. 140a

[ ]ποι

[ ]σιδε [..].

[ ]γεν[.]ων

[ ]ον

5 [ ]φα

[ ]

[ ].

[ ]..

[ ]πα[....]

10 [ ].[...]

[ ]μεπερλι

[ ]ωι πολλόν

ἄλση ]οντ' ἐν

[ ]

15 [ ]αν τρίχα

[ ]ι

...

[ ]α

...

[ ]ι

...

desunt non minus quam 23 versus (epodi 9-12 vel 15, strophae 1-19)

φ[ι]λ[.]ν μι[ ]

〈ANTISTTP〉 τοὶ πρόϊδ[ο]ν αἴσαν α[ ]

50 ζοι τότ' ἀμφε.ουτατ.[ ]

Ἡρακλέης· ἀλίαι [..].[ ]

ναὶ μολόντας [.]υ[..]π[.].[.].σθεν

θο..οι φύγον ον[.....].[.]...

πάντων γὰρ ὑπ[έ]ρβιος ανα.σεφα[ ]

55 ψυχὰν κενεῶ[ν] εμε[.].ἔρυκεν..[ ]

λαῶν ξενοδα[ί]κτα βασιλῆ[-]

ος ἀτασθαλία κοτέω[ν] θαμά,

ἀρχαγέτα τε [Δ]άλου

πίθετο παῦσέν [τ'] ἔργ' ἀναιδῆ· ....  
 60 γάρ σε λ[ι]γυσφαράγων κλυτὰν ἀν-  
 τὰ, Ἐκαβόλε, φορμίγγων.  
 μνάσθηθ' ὅτι τοι ζαθέας  
 Πάρου ἐν γυάλοις ἔσσατο ἄ[ν]ακτι  
 βωμὸν πατρί τε Κρονίῳ τιμάν-  
 65 τι πέραν ἰσθμὸν διαβαίς,  
 ὅτε Λαομέδον-  
 τι πεπρωμένοι' ἤρχετο  
 μόριοι κᾶρυξ.  
 <ΕΠ> ἦν γάρ τι παλαίφατον [...]...ον  
 70 ἵκε συγγόνους  
 τρεῖς π[...]εφ[.]ν κεφαλὰν...ρ..ται[  
 ἐπιδ[.....]αιμα[...].[.....].[  
 ...  
 αλμα[  
 τε μαχα [ ἡ-  
 75 ρώων α[  
 λάχον κ[  
 νον ἐγὼ [  
 ὀργίοις α[  
 αὐξανε[  
 80 αἰολ[  
 fr. 140b  
 Α' Ἴων[  
 ἀοιδ[ὰν κ]αὶ ἁρμονίαν  
 αὐλ[οῖς ἐ]πεφράσ[ατο  
 τῶ[ν τε Λο]κρῶν τις, οἳ τ' ἀργίλοφον  
 5 πὰρ Ζεφυρίου κολώναν  
 ν[...ὕπε]ρ Αὐσονία[ς ἀλός  
 λι[.....]ις ἀνθ.[  
 οἶον [ὄ]χημα λιγ[υ  
 κες ὁ[.]όν παιηο[ν  
 10 Ἀπόλλωνί τε καὶ [  
 ἄρμενον. ἐγὼ μ[  
 παῦρα μελ[ι]ζομεν[  
 [γλώ]σσαργον ἀμφέπω[ν ἐρε-

θίζομαι πρὸς αὐτά[ν

15 ἁλίου δελφῖνος ὑπόκρισιν,  
τὸν μὲν ἀκύμονος ἐν πόντου πελάγει  
αὐλῶν ἐκίνησ' ἐρατὸν μέλος.

fr. 140c

ἐπερχόμενόν τε μαλάσσοντες βίαιον  
πόντον ὠκείας τ' ἀνέμων...ρίπας

fr. 140d

τί θεός; {ὅτι} τὸ πάν.

fr. 141

θεὸς ὁ πάντα τεύχων βροτοῖς  
καὶ χάριν αἰοιδᾷ φυτεύει

fr. 143

κεῖνοι γάρ τ' ἄνοσοι καὶ ἀγήραοι  
πόνων τ' ἄπειροι, βαρυβόαν  
πορθμὸν πεφευγότες Ἀχέροντος

fr. 144

Ἑλασίβροντα παῖ Ῥέας

fr. 146

πῦρ πνέοντος ἅ τε κεραυνοῦ  
ἄγχιστα δεξιὰν κατὰ χεῖρα πατρός

fr. 148

ὀρχήστ' ἀγλαΐας ἀνάσσων, εὐρυφάρετρ' Ἄπολλον

fr. 150

μαντεύεο, Μοῖσα, προφατεύσω δ' ἐγώ

fr. 151

Μοῖσ' ἀνέγκέ με

fr. 152

μελισσοτεύκτων κηρίων ἐμὰ γλυκερώτερος ὁμφά

fr. 153

δενδρέων δὲ νομὸν Διώνυσος πολυγαθῆς αὐξάνοι,  
ἀγνὸν φέγγος ὀπώρας

fr. 155

τί ἔρδων φίλος σοί τε, καρτερόβρεντα

Κρονίδα, φίλος δὲ Μοίσαις,

Εὐθυμία τε μέλων εἴην, τοῦτ' αἵτημί σε

fr. 156

ὁ ζαμενῆς δ' ὁ χοροῖτύπος,  
ὄν Μαλέας ὄρος ἔθρεψε, Ναΐδος ἀκοίτας  
Σιληνός

fr. 157

ὦ τάλας ἐφάμερε, νήπια βάζεις  
χρήματά μοι διακομπέων

fr. 158

ταῖς ἱεραῖσ' αὖ μελίσσαις τέρπεται

fr. 159

ἀνδρῶν δικαίων Χρόνος σωτήρ ἄριστος

fr. 160

θανόντων δὲ καὶ {λόγοι} φίλοι προδοταί.

fr. 161

οἱ μὲν κατωκάρα δεσμοῖσι δέδενται

fr. 162

πιτνάντες θοὰν κλίμακ' οὐρανὸν ἐς αἰπὺν

\* \* \*

fr. 163

ἀλλαλοφόνους ἐπάξαντο λόγῃσιν ἐνὶ σφίσιν αὐτοῖς

fr. 164

φιλόμαχον γένος ἐκ Περσέος

fr. 252

ἰσοδένδρου

fr. 165

τέκμαρ αἰῶνος θεόφραστον λαχοῖσα,

fr. 166

ἄνδρ' οὐδ' αὖ μαν' αὖ δ' ἐπεὶ Φῆρες δάεν

ῥιπὰν μελιαδέος οἴνου,

ἔσσυμένως ἀπὸ μὲν λευκὸν γάλα χερσὶ τραπεζῶν

ᾧθεον, αὐτόματοι δ' ἐξ ἀργυρέων κεράτων

5 πίνοντες ἐπλάζοντο ...

fr. 168b

ἑδοῖα βοῶν

θερμὰ πρὸς ἀνθρακίαν

στέψαν, πυρὶ δ' ὥπτων

σώματα· καὶ τότε ἔγῳ

5 σαρκῶν τ' ἐνοπὰν ἔγ' ἢ δ' ὁ-

στέων στεναγμὸν βαρύν·  
ἦν διακρίναι ἰδόντα πολλὸς ἐν καιρῷ χρόνος·  
fr. 169a

Α' Νόμος ὁ πάντων βασιλεύς  
θνατῶν τε καὶ ἀθανάτων  
ἄγει δικαίων τὸ βιαιότατον  
ὑπερτάτα χειρί. τεκμαίρομαι  
5 ἔργοισιν Ἡρακλέος·  
ἐπεὶ Γηρυόνα βόας  
Κυκλώπειον ἐπὶ πρόθυρον Εὐρυςθέος  
ἀνατεί τε] καὶ ἀπριάτας ἔλασεν,  
] Διομήδεος ἵππους.

10 ] μ]όναρχον Κ[ι]κόνων  
παρὰ] Βιστονίδι λίμνᾳ  
χαλκοθώρ]ακος Ἐνναλίου  
~] ἔκπαγλον υἱόν  
~ ]:ιαντα μέγαν  
15 ~οὐ κό]ρῳ ἀλλ' ἀρετᾶ.  
~ γ]ᾶρ ἀρπαζομένων τεθνάμεν  
~]μάτων ἢ κακὸν ἔμμεναι.

~]εσελθὼν μέγα  
~ ν]υκτὶ βίας ὁδόν  
20 [ ]ρε{ν}, λαβὼν δ' ἔν[α] φῶ[τ]α πεδάσα[ις]  
φά[τναις] ἐν λιθίναις βάλ[~~~~~]  
ἵππο[ι]έναν φρέ[ν] ~~~~~

καὶ μ[ιν ]ζον. ταχέως  
δ' ἀράβη[σε] δια[λ]εύκων  
25 ὅστέ[ων] δοῦπος ἐ[ρ]⟨ε⟩ικομένων.

ὁ δ' ἄφ[αρ π]λεκτόν τε χαλκόν  
ὑπερη[..].ε τραπεζαν  
προβάτων ἄλυσιωτόν  
δι' ἐρκ[έ]ων, τεῖρε δὲ στερεῶς  
30 ἄλλαν [μ]ὲν σκέλος, ἄλλαν δὲ πᾶχ[υν,  
τὰν δὲ πρυμνὸν κεφαλᾶς  
ὁδ[ᾶ]ξ α[ὕ]χένα φέροισαν.

.ρ.μι[ ] δ' ὅμως ε[ ]σ' ὑπα[.]θυ[ ]με  
πικρο[τά]ταν κλάγεν ἀγγε[λίας]ν



35 ζαμενε[ ] τυρανν[ ]  
ποικίλω[ν ἐ]κ λεχέω[ν ἀπέ]δ[ε] ἰλος  
[ ] ν καθε.[ ] ρά.[  
[ ] ιον κακ[ ]  
[ ] .ον ἔ[ ]

...

40 .νατ[ ] ν.[  
Β' ἔμολε[.] αι παιῖδα[~]  
Ἥρακλ[έ]ος ἐξα[.].[.] ν [ ]  
τεταγμένον τουτά.[....] εκατ.[  
Ἥρας ἐφετμαῖς· Σθενέλο[ι]ό μιν  
45 υἱὸς κέ[λ]ευσε<ν> μόνον  
ἄνευ συ[μμ]αχίας ἵμεν.  
καὶ Ἰόλαος ἐ[ ]ν ἑπταπύλοισι μένω[ν τε  
Θήβαις] Ἀμφιτρύωνί τε σᾶμα χέω[ν  
~] μιᾶ δ' ἐπὶ θήκα

50 [ ] ν καλλικέρας  
[ ] άδης, οὔς οἱ  
[ ] ον στρατὸς οὐκ ἀέκ[ων  
...].αθ[.....]όντ[.] κ[..].ᾶ  
[ ] φέ[..].[ ] ρμα.[ ]

55 [ ] .φ προ[ ] λιμ[ ] ν  
[ ] .νεκα[ ] .πολ[ ]  
[ ] υρεκα[ ] αμον  
[ ] .οσ[ ]  
[ ] υσ'ε[ ] .ενογ

60 [ ] ελ[ ] .νδέμ[ ]  
[ ] .[ ] .έκ[ ]  
[ ] .[ ]

...

fr. 170

πάντα θύειν ἑκατόν

fr. 171

κατὰ μὲν φίλα τέκν' ἔπεφνεν θάλλοντας ἥβα  
δώδεκ', αὐτὸν δὲ τρίτον <sc. Neleum?>

fr. 172

Πηλέος ἀντιθέου

μόχθοις νεότας ἐπέλαμψεν  
μυρίοις· πρῶτον μὲν Ἀλκμήνας σὺν υἱῷ  
Τρώϊον ἄμ πεδῖον,  
5 καὶ μετὰ ζωστῆρας Ἀμαζόνος ἦλθεν,  
καὶ τὸν Ἰάσονος εὖδοξον πλόον ἐκτελέσαις  
εἴλε Μήδειαν ἐν Κόλχων δόμοις  
fr. 173

...  
Σύριον εὐρυαίχμαν διεῖπον στρατόν  
[ ]σφαράγων  
[ ]αλαον ἀνδρὸς λ[  
[ ]ις  
[ ]ασία φρενί  
[ ]  
[ φ]αρέτραν ταν[  
[ύπ]εραΐσιον  
[ ]ναι·  
10 [ ]αισ· ου.[...]αρ  
[ ]  
[ ]πιχ.[....]

...  
\* \* \*  
fr. 177  
πεπρωμέναν {ε}θήκε μοῖραν μετατραπεῖν  
\* \* \*

ἀνδροφθόρον, οὐδὲ σιγᾶ κατερρύη  
\* \* \*  
τροχὸν μέλος, <τ>αὶ δὲ Χίρωνος ἐντολαί  
\* \* \*

αἰνιγμα παρθένοι' ἐξ ἀγριᾶν γνάθων.  
\* \* \*

εὖν δασκίοισιν πατήρ, νηλεεῖ νόω δ'  
\* \* \*

δ' οὐδὲν προσαιτέων ἐφθεγξάμαν ἔπι  
fr. 179

...ὕφαίνω δ' Ἀμυθαονίδαισιν ποικίλον  
ἄνδημα

fr. 180

μὴ πρὸς ἅπαντας ἀναρρῆξαι τὸν ἀχρεῖον λόγον·  
ἔσθ' ὅτε πιστόταται σιγᾶς ὁδοί·  
κέντρον δὲ μάχας ὁ κρατιστεύων λόγος

fr. 181

...ὁ γὰρ ἐξ οἴκου ποτὶ μῶμον ἔπαινος κίρνεται

fr. 182

ὦ πόποι, οἷ' ἀπατᾶται φροντὶς ἐπαμερίων  
οὐκ ἰδυῖα

fr. 183

ὅς Δολόπων ἄγαγε θρασὺν ὄμιλον σφενδονᾶσαι  
ἱποδάμων Δαναῶν βέλεσι πρόσφορον

fr. 184

ὑπερμενὲς ἀκαμαντοχάρμαν Αἴαν

fr. 185

ἔστι δέ τοι χέκων †κακίει καπνός

fr. 187

ἥρωες αἰδοίαν ἐμείγνυντ' ἀμφὶ τράπεζαν θαμά

fr. 188

φθέγμα μὲν πάγκοινον ἔγνω-  
κας Πολυμνάστου Κολοφωνίου ἀνδρός·

fr. 189

πανδείμαντοι μὲν ὑπὲρ πόντιον Ἑλλας πόρον ἱερόν

fr. 190

ἀ Μ(ε)ιδύλου δ' αὐτῷ γενεά

fr. 191

Αἰολεὺς ἔβαινε Δωρίαν κέλευθον ὕμνων

fr. 192

Δελφοὶ θεμίστων {ὕμνων} μάντιες  
Ἀπολλωνίδαι

fr. 193

πενταετηρὶς ἑορτά

βουπομπός, ἐν ᾗ πρῶτον εὐ-  
νάσθην ἀγαπατὸς ὑπὸ σπαργάνοις

## ΘΗΒΑΙΟΙΣ

fr. 194

κεκρότῃται χρυσέα κρηπὶς ἱεραῖσιν ἀοιδαῖς·  
εἶα τειχίζωμεν ἤδη ποικίλον  
κόσμον αὐδάεντα λόγων  
\* \* \*

τὸ νέκταρ sc. mei carminis  
καὶ πολυκλείταν περ ἑοῖσαν ὅμως  
5 Θήβαν ἔτι μᾶλλον ἐπασκῇσει θεῶν  
καὶ κατ' ἀνθρώπων ἀγυιάς  
fr. 195

Εὐάρματε χρυσοχίτων ἱερώτατον  
ἄγαλμα, Θήβα

fr. 196

λιπαρᾶν τε Θηβᾶν μέγαν σκόπελον

fr. 198a

οὔτοι με ξένον  
οὐδ' ἀδαήμονα Μοισᾶν ἐπαίδευσαν κλυταί  
Θῆβαι

fr. 198b

μελιγαθὲς ἀμβρόσιον ὕδωρ  
Τιλωσσας ἀπὸ καλλικράνου

fr. 199

ἔνθα βουλαι γερόντων  
καὶ νέων ἀνδρῶν ἀριστεύουσιν αἰχμαί,  
καὶ χοροὶ καὶ Μοῖσα καὶ Ἀγλαΐα

fr. 201

Αἰγυπτίαν Μένδητα, πὰρ κρημνὸν θαλάσσας  
ἔσχατον Νείλου κέρας, αἰγιβάται  
ὄθι τράγοι γυναιξὶ μίσγονται

fr. 202

λευκίππων Μυκηναίων προφᾶται

fr. 203

ἄνδρες θήν τινες ἀκκιζόμενοι {Σκύθαι}  
νεκρὸν ἵππον στυγέοι-

σι λόγῳ κείμενον ἐν φάει, κρυφᾷ δέ  
σκολιαῖς γένουσιν ἀνδέροντι πόδας ἡδὲ κεφαλάν  
fr. 204

καὶ λιπαρῷ Συμυρναίων ἄστει  
fr. 205

Ἡ Ἀρχὰ μεγάλας ἀρετᾶς,  
ὄνασσ' Ἀλάθεια, μὴ πταίσης ἐμάν  
σύνθεσιν τραχεῖ ποτὶ ψεύδει  
fr. 206

παρὰ Λύδιον ἄρμα πεζὸς οἰχνέων  
fr. 207

Ταρτάρου πυθμένα πτίξεις ἀφανοῦς  
σφυρηλάτοις ἀνάγκαις  
fr. 209

ἀτελῇ σοφίας καρπὸν δρέπ(ειν)  
fr. 210

ἄγαν φιλοτιμίαν μνόμενοι ἐν πόλεσιν ἄνδρες·  
ἰστᾷσιν ἄλγος ἐμφανές  
fr. 210bis

fort. huc trahendum II4`30 fr. 3:

...

[ χαλεπώτατοι  
ἄγαν φιλοτιμίαν μνόμενοι  
ἐν πόλεσιν ἄνδρες·

.....]......[

.....].[.]γνε

[.]μοναν[

[.]εχοιρα.[

...

fr. 211

κακόφρονά τ' ἄμφαν(εν) πραπίδων καρπὸν  
fr. 212

κενεοφρόνων ἐταῖρον ἀνδρῶν  
fr. 213

πότερον δίκᾳ τεῖχος ὕψιον  
ἢ σκολιαῖς ἀπάταις ἀναβαίνει  
ἐπιχθόνιον γένος ἀνδρῶν,

δίχα μοι νόος ἀτρέκειαν εἰπεῖν

fr. 214

γλυκεῖά οἱ καρδίαν

ἀτάλλοισα γηροτρόφος συναορεῖ

Ἐλπίς, ἃ μάλιστα θνατῶν πολύστροφον γνώ-

μαν κυβερνᾷ

# ΘΗΒΑΙΟΙΣ

fr. 215a

.].[...].[....]...[  
 ἄλλα δ' ἄλλοισιν νόμιμα, σφετέραν  
 δ' αἰνεῖ δίκαν ἀνδρῶν ἕκαστος.  
 γάϊον, ὦ τάν, μή με κερτόμ[ει γόνον.  
 ἔστι μοι  
 πατρίδ' ἀρχαίαν κτενὶ Πιερίδ[ων  
 ὦ]στε χαίταν παρθένου ξανθ[α ~ ( )  
 .]ν[.]εν γάρ, Ἄπολλον[  
 .....]ραι τε καὶ ὕ[μν  
 10 .....]αι μελ[.]ων ἀγλαΐαισ[  
 .....]σκ[.]τονε[.].[  
 .....]συνετοῖ[ς  
 [ ].τ[.]ψεις· ἔπομ[αι  
 [].[.].[

...

fr. 215b col. 1

...

[ ].α..[  
 [ ]παντ..[  
 [ ].ας ἄλλοι· .[.]δ.[  
 ....].αν· ὁ δ' ἐπράϋν[ε  
 5 [ ].σ.[.]τρα.[  
 [ ]  
 ....]ναιγιν χθόν', ἀ[.....χ]ἄριν  
 ἀμ[φ]έπων χρυ[σο]π[λόκοις εὐδ]οξα Μοίσαισ[  
 νέ]μομαι παρὰ [ ]  
 10 Παρ]νασσίδι [..].ο[.....ἀκρο]τόμοι[ς]  
 πέ]τραισι Κιρρα[ ]..ν πεδίωv  
 ...].ν εὐκάρπ[ου χθον]ὸς ὁ[μ]φαλόν· οὐθ' ἔπ[ι-  
 ποι]σι]ν ἀγαλλόμ[ενος  
 ....].[.]υ[.]μαν[ ]..[ ]..ω.[  
 15 [ ].[.]αν.[ ]ερρ[.]θε..[  
 [ ].[.]..[ ]

[ ]ν.α[ ]σόμενο[  
[ ]..δο[ ]κτεανω[  
[ ]..τ.[

... ..

fr. 215b col. 2

...

[ ]ωμ[  
[ ]..ο.ριδων[  
[ ]ς καὶ λύ[.]ρα.[  
[ ]..ματων[  
5 [ ]..[

...

deesse videntur vv. 11

[ ]..[.]..[  
[ ]..ν φευγο[  
[ ]..ν.ν.[.]..[  
[ ]..ο.δ' ὑβρισαι αἰ[  
[ ]..μ.τα νυκτὸς ὕπ.[  
fr. 215c

...

[ ]Ἀθάνας  
[ ]μεγίστων [  
[ ]  
[ ]..βασιλη[  
[ ]χθονος αἰχμα[  
[ ]  
[ ]ευξάμενοι  
[ ]..[.]..[

...

fr. 217

γλυκύ τι κλεπτόμενον μέλημα Κύπριδος

fr. 219

οἱ δ' ἄφνει πεποιθήσιν

fr. 220

οὔτε τι μεμπτόν

οὔτ' ὦν μεταλλακτόν, <...> ὅς' ἀγλαὰ χθών

πόντου τε ῥιπαὶ φέροισιν



fr. 221

ᾠ ἀελλοπόδων μὲν τιν' εὐφραίνουσιν ἵππων  
τιμαὶ καὶ στέφανοι,  
τοὺς δ' ἐν πολυχρύσοις θαλάμοις βιοτά·  
τέρπεται δὲ καὶ τις ἐπ' οἶδμ' ἄλιον  
ναὶ θοᾷ διαστείβων

fr. 222

Διὸς παῖς ὁ χρυσός·  
κεῖνον οὐ σῆς οὐδὲ κίς δάπτει,  
βροτεᾶν φρένα κράτιστον φρενῶν

fr. 223

χρυσέων βελέων ἐντὶ τραυματίαι  
\* \* \*

κῆρες ὀλβοθρέμμονες ... μεριμναμάτων ἀλεγεινῶν  
\* \* \*

θέλγητρ' ἀδονᾶς

fr. 224

ἴσον μὲν θεὸν ἄνδρα τε φίλον <θεῶ>

fr. 225

ὁπότεν θεὸς ἀνδρὶ χάρμα πέμψη,  
πάρος μέλαιναν καρδίαν ἐστυφέλιξεν

fr. 226

οὔτις ἐκὼν κακὸν εὔρετο

fr. 227

...νέων δὲ μέριμναι σὺν πόνοις εἰλίσσόμεναι

δόξαν εὐρίσκοντι· λάμπει δὲ χρόνῳ

ἔργα μετ' αἰθέρ' ἀερ>θέντα

fr. 228

τιθεμένων ἀγώνων πρόφασις

...ἀρετὰν ἐς αἶπὸν ἔβαλε σκότον

fr. 229

νικώμενοι γὰρ ἄνδρες ἀγρυζία δέδενται·

οὐ φίλων ἐναντίον ἐλθεῖν

fr. 230

ἐπὶ λεπτῷ δενδρέῳ βαίνειν·

fr. 231

τόλμα τέ μιν ζαμενῆς καὶ σύνεσις πρόσκοπος ἐσάωσεν

fr. 232

τὸ πεπρωμένον οὐ πῦρ, οὐ σιδάρεον σχήσει τείχος

fr. 233

πιστὸν δ' ἀπίστοις οὐδέν

fr. 234

ᾠφ' ἄρμασιν ἵππος,

ἐν δ' ἀρότρῳ βοῦς· παρὰ ναῦν δ' ἰθύει τάχιστα δελφίς,

κάπρῳ δὲ βουλευόντα φόνον κύνα χρή

τλάθυμον ἐξευρεῖν ᾠ...

fr. 236

φιλόνορα δ' οὐκ ἔλιπον βιοτάν

fr. 237

ὀπισθεν δὲ κείμει θρασειᾶν ἀλωπέκων ξανθὸς λέων

fr. 238

ἔνθα ποῖμαι κτιλεύονται κάπρων λεόντων τε

fr. 239

ἰαχεῖ βαρυφθεγκτᾶν ἀγέλαι λεόντων

fr. 240

μὴ σιγᾷ βρεχέσθω

fr. 241

ποτίκολλον ἄτε ξύλον παρὰ ξύλῳ

fr. 242

ἀ μὲν πόλις Αἰακιδᾶν

fr. 243

φὰν δ' ἔμμεναι

Ζηνὸς υἱοὶ καὶ κλυτοπόλου Ποσειδάωνος

fr. 244

χεῖρ' Ἀκιδάλιας

fr. 245

πρόφασιν βληχροῦ γενέσθαι νείκεος

fr. 246a

μελιρρόθων δ' ἔπεται πλόκαμοι

...

fr. 246b

διοίγετο σάρκες

fr. 248

δυσφόρων σχοινίον μεριμνᾶν

fr. 250a

Θόρυβος filius Ἀδικίας

fr. 255

〈Σ〉κοπάδαι (i.e. Θετταλοί)

fr. 256

εἰς Πύλας Γαδειρίδας ... ὑστάτας ἀφῖχθαι ... τὸν Ἡρακλέα.

fr. 259

πεντηκοντερέττους ... τὰς ναῦς τῶν Ἀχαιῶν εἶναι

fr. 260

...

τιν ἐλεγχο[

κρυφίου δὲ λό[γου

ἀνίατον εἰ[

λεν χαλεπα[

5 Ὀδυσεὺς δὲ π[

παιδὶ δικτυ[

κυριώτερο[εἰς σοφίας λόγον

ἀθρέων ἀν[

τον[

10 διο[

μεσ[

αδν[

φερον[

...

fr. 273

Αἰσωνίς

fr. 282

ἑκατοντορ[ό]γιον

fr. 287

Μοῖσαι ἀργύρεαι

fr. 288

μάλων χρυσῶν φύλαξ,

fr. 292

τᾱς< τε γᾱς ὑπένερθε ... οὐρανοῦ θ' ὕπερ

fr. 294

Ἀλέρας υἱὸν (sc. Tityum)

fr. 295

Ἀπέσαις ὄρος τῆς Νεμέας  
fr. 296  
ἀράχνας (ἀρσενικῶς τὸ ζώφιον)  
fr. 297  
διάβολος  
fr. 299  
ἐξεστακῶς  
fr. 300  
ἐπέτειον  
fr. 302  
(νεφέλη vel ἄηρ) ζοφώδης  
fr. 303  
εὔαν (θηλυκόν)  
fr. 304  
ἐχέτας (i. e. πλούσιος)  
fr. 305  
ἡλαιοῦντο  
fr. 306  
ἰχθὺν παιδοφάγον  
fr. 307  
Ἀφροδίτα ἰογλέφαρος  
fr. 309  
Κρηστωναῖος  
fr. 310  
μάρη (i. e. χεῖρ vel potius χεῖρες)  
fr. 311  
ξεινοδόκησέν τε δαίμων  
fr. 313  
ὀρεικτίτου σύος  
fr. 314  
πέροδος (Nem. 11, 40), περιέναι  
fr. 317  
πρόβατον (sc. ὁ Πήγασος)  
fr. 318  
ῥερῖφθαι ἔπος  
fr. 319  
Σκοτίος

fr. 320

τουτάκι πεξαμένης ()

fr. 321

τετείχεται ()

fr. 325

ὕψικέρατα πέτρων (sc. Delum?)

fr. 326

Ὠκεανοῦ πέταλα κρᾶναι

fr. 327

χεράδει σποδέων

fr. 329

κατὰ χρυσόκερω λιβανωτοῦ

fr. 330

χρυ[σάορος] παῖς

fr. 331

ἀλαθεῖς

fr. 332

αἶξ φριμάσσεται

## Αμφίβολη Θραύσμα — Dubious Fragment

## ΕΧΕΚΡΑΤΕΙ ΟΡΧΟΜΕΝΙΩΙ

fr. 333a

...

...ον..

.νετεπεαιρω[

.οσε.κλ..θεμισ.[

5 Ἀ[π]όλλωνι μὲν θ[εῶν

ἀτὰρ ἀνδρῶν Ἑχεκ[ρά]τει

παιδὶ Πυθαγγέλῳ

στεφάνῳμα δαιτίκλυτ[ον

πόλιν ἐς Ὅρχομενῶ διώ-[

ξιππον· ἔνθα ποτε.[

10 ..]υπ.εuryχμα Χάριτ[ας] π[

...]ασσίας ἔτικτεν

...]εψονιτοδε παρθε[

...]σ' ἀγλαὸν μέλος

παρ]θηνείας ὁπὸς εὐηρ[ατ

15 ...]οντι γὰρ ἀνα

fr. 333b

χα με[γ]αλοσθεν[

τὸν ὕμν[ον

τομαχ[

τοδα.σα[

5 γαυρα[

ατ[

μο[

ε[

ρας· εἰ..αθ[

10 μνα· σ.θρι[

ση[

αλλο[

...

fr. 333d

...

[ ]φ[

[]εν·  
 [ ]  
 []οθων·  
 5 []...  
 []ν δ[  
 [ ]αῖν ἐπιφο-  
 [].[  
 [άν]εψιοῦ ν[  
 10 []τοσ ο  
 [ ]ται κρατεῖν[  
 [].ρατει[  
 []...διέπει·[][  
 []..εσ  
 15 [ ]ινοσ·α[  
 [ ]..[] δυναμ[  
 []κιουτυ[  
 []εχει φρεναμ...ποσα[  
 []λασσωνκρατ[  
 20 []τι φίλησε[  
 [ ]ιπης θρασε[  
 [ ]αι πάννυχροσδευτ[  
 [ ]σωνα[  
 [ς]τεφεσ· ν[  
 25 []ἀρετάν τε νέμεις  
 []οντ[  
 [ ]μαι ()  
 [].[ ]δαιμον δ[  
 fr. 333e  
 ]οσε  
 ]ευφρα[  
 ]καμ[  
 ]ρωτα[  
 5 ]κορε[  
 ].ανα[  
 ]τεπ[  
 ].ναι[

...



fr. 333f

...

]γεν[

]ατιχν[

]γμα[

...

fr. 333g

...

[ ]οθ[

[ ]νη[

[Μελ]έαγρος [

[ ]νοτησ[

[ ] [

[ ] [

[ ]ω[

...

fr. 333h

...

]ενει[

]ταμιν[

]μενο[

...

fr. 334a

ου[

ε...λιμνηγον[

ροαὶ δὲ Μοῖσαι φ[

πεδόθεν ἐφυγ[

5 πότμοιο λιπα[

ανήνικροντελε[

το βιωτῶν φάος[

νιφόεντα.σε[

Κρον{ε}ίων

10 Ζεὺς ἐρατὸν ε[

ἐπεὶ πάντα.[

κευθεα[

νε[..]ο.[

με[

fr. 334b

[ ]αια[

[ ]

[ ]ω[

[ ]ι.το..[

5 [ ].ρν.[

[ ]ον..[

[ ].ασ.....νυ[

[ ]ος χαδεῖν αφ[

[ ]χειρὸς ἀκμᾶ

10 [ ]τεων [

[ ]ινελεων φέρων

[ ]..με.αιας

fr. 335

...

....].ελ[

....].σεπ[

.....]γει[

...]εγοι.[

5 ..]μεπρωγ[

..]ητε ποθε[

ὀπαδὸν ωσ[

πατρὸς ἐοῖο[

θειόδαμον[

10 πέφνε Δρυ[

fr. 337

...

[ ]υσ[

[ ]φο[

[ ]ατ[

[ ].[ ]..[

5 [ ]ν ἀμφιβαλ[

[ ]ως ὁ τάχι[στος

[ ]αρτοισ' υπτ[

[ ]ιστοισι το.[

[ ]αι τὸ δ' ἀλαθὲ[ς

10 [ ]κατέστα φάος[

[ ]υν μὲν θεο[  
[ ]ερειν τερπ[  
[ ]ιοκρατ[  
[ ]ν εντελ[  
15 [ ]μοῖραν ἐχ[  
[ ]ασου πο[  
[ ]ου[

...

fr. 338

...

[ ]πταλι[  
[ ]ωνευω[...].[  
[ ]λοινον· ἐμμεν[  
[ ]ένοι Δελφοὶ ναδ[  
5 [ τό τ]ε Παρνασσοῦ θέμε[θλον  
[ ὕμν]οις τερφθὲν ἱαροῖσ[  
[ πάντ' ἄ]ματ' ἀγλαοῖς· ἰδίοισ[  
[ ]ιναπολλο[...].[  
[ ]ας· τοὶ δ' αὐτ[  
10 [ ]ορφ[...]κ[  
[ ]τον[

...

fr. 339

νιν < > κεῖνον [ ]πος < > οὐδὲ  
πελέκεις οὐδὲ Σειρήν

fr. 339a

πελεκυφ[ό]ρας ἵππος

fr. 340

μελικτὰς ὁδοιπόρους θαλάσσας

fr. 341

μνα<μο>νόοι sc. Μοῦσαι

fr. 342

οὐκ ἄναλκις, ὥς τόσον ἀγῶνα δύναι

fr. 346a

κ]ρέσσονα[...].[  
σο]φὸν ἀγη[τ]ῆρα λ[

\* \* \*

fr. 346b

[έν και]ρῶι κτεάν[ων

[ ]αμοσύνασ[

[ ]ῖα λατερπεί φιλο.[

[ ]Ἐλευσίνοθε Φερσεφόναι ματρί τε χρυσοθρόνῳι

5 θῆ[κέ τ' ἄστ]οῖσιν τελετάν, ἔν' ἔσεν[

[ ] διδύμαις εἶδον εὖμο[

[ ]αραι

[ ]πορεν Ἡρακλεί πρώτῳ[ι

[ ]γι κέλευθον ἐπισπήσει.[

10 [Ἀμφιτρυ]φονιάδας ἄλοχος

[ ]αλλε γε μάν

[ αὖ]τίκα μιν φθιμένων

[ ]τρέφεται καὶ ὅς' ἐν πόντῳι [

[ ]μενος

15 [ ]α μ[έγα]ν Διὸς υἱόν

...

fr. 346c

[ ]...[

[ ] μιν ἀντιάσ[

[Με]λέαγρον ἄτερθ[ε

[ ]νας λευ

...

fr. 346d

...

εὔ[

θα[

θ.[

το[

5 φρ[

νυ[

ει[

...

fr. 346e

...

[ ] [

[ ].ελ..ι[

[] [

[] υμνο[

[] ισερε[

[] [

...

fr. 347

Φρυγίας κοσμήτορα μάχας

fr. 348a

]εναλκανεοις φιλ[

fr. 348b

χορδαί

fr. 349

φοινικ.[ ] .κοθωράκων χ[....] ὑπέροπλοι

π[ ] γνηταιγιαλ[.....]οντες

fr. 350

Δᾶλον ἀμφιρύταν

fr. 351

πόντον ἐρίβρομον

fr. 352

poetaeθρέμματα Μουσῶν

fr. 353

ἄμαχοί τινες εἰς σοφίαν

fr. 354

ἀνοῖξαι πίθον ὕμνων

fr. 355

ὀλκάδα μῦριοφόρον

fr. 356

Ηλιοσίππεύει πῦρσῶ

κατάκομος λάμποντι

fr. 357

πολλοῖς μὲν ἐνάλου,

ὀρείου δὲ πολλοῖς ἄγρας ἀκροθινίοις

ἀγλαΐσας τὴν Ἀγροτέραν ἄμα θεὸν καὶ Δίκτυναν

fr. 358

στῆναι μὲν οὐ θέμις οὐδὲ παύσασθαι φορᾶς

fr. 359

ἐπαγορίαν ἔχει

fr. 52wk

...

[ ]τ.[...]ια.[

[ ]:ιτ..

[ ]οδα

[ ]ανους ὑπὸ θεσπεσι[

[ ]τας

[ ]μν.ν τ' ἐπὶ ἐθνε[

[ ]

[ ]ον πέδον [

[ ]ασαι δ..[

10 [ ]οναμ[

[ ]πόλιν[

[ ]ων

[ ]

[ ]τεφθιμε[

15 [ ]ιναντ.[

[ ]αγονον

[ ]οταν

[ ]ικτεν[

[ ]οσ[

...

fr. 94e

καὶ μω {ι}δῶν θηλυ[

fr. 124e

Ἀθαναία

fr. 169b

...

.(.)]εὐγον[

εσσαν.[

Λατοῖδ[α

εὔρε βιῶ[ι

5 ἀέλιον δ[

βαρυπε[νθ

χρυσο[

πασιφ[

παῖ μ[

10 κωριδ[  
ιοισις.[  
μη[  
δε[  
...

# The Biography



*Ancient remains at Syracuse, Sicily. Pindar visited the sumptuous court of his great patron the tyrant Hieron in 476–75 BC. However, at this time the poet was receiving much criticism from his Theban friends due to his association with fabulously rich autocrats, as well as the powerful Athenians. It was probably in response to Theban sensitivities over these issues that Pindar subsequently denounced the rule of tyrants like Hieron in an ode (Pythian 11) composed after the visit to Syracuse.*



# THE LIFE OF PINDAR by Sir John Edwin Sandys



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THE LIFE OF PINDAR

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II. THE NATIONAL FESTIVALS

III. THE STRUCTURE OF PINDAR'S ODES

IV. PINDAR'S DIALECT.

V. MANUSCRIPTS

## THE LIFE OF PINDAR

Pindar, the greatest of the lyrical poets of Greece, was a native of Boeotia. He was born at Cynoscephalae, about half a mile to the west of Thebes. He has himself recorded the fact that the date of his birth coincided with the celebration of the Pythian festival at Delphi, a festival that always fell in the third of the four years of the Olympic period. According to the lexicographer Suidas, the poet was born in the sixty-fifth Olympiad. 01. 65, 3 corresponds to 518 b c., and this date has been widely accepted. The most probable alternative is 01. 64, 3, that is 522 b c. In support of this earlier date, it is urged that all the ancient authorities described the poet as "flourishing," that is, as being about forty years of age, at the time of the Persian war of 481-479 b c. Had Pindar been born in 518, he would have been only 37 at the beginning, and 39 at the end of the war. Had the date of his birth been 522, he would have been forty in 482, the year preceding the expedition of Xerxes.

The poet was proud of his Theban birth and his Theban training. He was the son of Daïphantus and Cleodicê. From his uncle Scopelînus he learnt to play the flute, an instrument which held an important place in the worship of Apollo at Delphi, and was perfected at Thebes, where it was always more highly esteemed than at Athens. At Athens he was instructed in the technique of lyrical composition by Agathocles and Apollodôrus, and probably also by Lasus of Hermione, who brought the dithyramb to its highest perfection. During his stay in Athens he could hardly have failed to meet his slightly earlier contemporary, Aeschylus, who was born in 525 B.C.

On returning to Thebes, he began his career as a lyrical poet. In his earliest poem he is said to have neglected the use of myths. This neglect was pointed out by the Boeotian poetess, Corinna; whereupon Pindar went to the opposite extreme, and crowded his next composition with a large number of mythological allusions. He soon received from his critic the wise admonition: "One must sow with the hand, and not with the whole sack." He is said to have subsequently defeated the poetess Myrtis, who was reproached by

Corinna for competing with Pindar.

The poet has generally been regarded as claiming descent from the aristocratic family of the Theban Aegeidae. However this maybe, he was connected closely with the Dorians, and was an admirer of the Dorian aristocracy. He was an oligarch, but, "in politics," he "deemed that the middle state was crowned with more enduring good"; and his objection to "the raging crowd" of Sicilian revolutionaries is consistent with his appreciation of the reasonable democracy of Athens. It was from the powerful family of the Thessalian Aleuadae that he received in 498 his first commission for an epinician ode (P.x).

In September, 490, the Persians were defeated by Athens at Marathon. A few days before the battle, Xenocrates, the younger brother of Thêrôn of Acragas, won the chariot-race in the Pythian games. The official ode was composed by Simonides, then at the height of his fame, while Pindar's extant poem was a private tribute of admiration for the victor's son, Thrasybûlus, who probably drove his father's chariot (P. vi). At the same festival, the prize for flute-playing was won by Midas of Acragas, and was celebrated by Pindar (P. xii). The poet was doubtless present at this Pythian festival.

During the Persian wars he may well have been perplexed by the position of his native city. He alludes to the crisis in the affairs of Thebes, when the oligarchs cast in their lot with the invading Persians. During these years of glory for Greece, and disgrace for Thebes, Pindar composed more odes for Aeginetans than for any others, and he probably resided in Aegina for part of this time. One-fourth of his epinician odes are in honour of athletes from that island. The first of these (*N.* v), that on Pytlieas, has been assigned to the Nemean games of 489. The earliest of the Olympians (*O.* xiv) celebrates the winning of the boys' foot-race in 488 by a native of the old Boeotian city of Orchomenus. In August, 486, Megacles the Alcmeonid, who had been ostracised by Athens a few months earlier, won at Delphi the chariot-race briefly commemorated in the seventh Pythian.

To 485 we may assign the second, and the seventh, of the Nemean Odes. The second Nemean is on the victory in the pancratium won by the Athenian Tîmodêmus; the seventh on that in the boys'

pancratium won by Sôgenês of Aegina. (This had been preceded by the sixth Paean, in which Pindar had given offence to certain Aeginetans by the way in which he had referred to the death of Neoptolemus at Delphi.) Either 484 or 480 may be the date of the contest in the pancratium won by Phylacidas of Aegina (I. vi), and 478 that of similar victories gained by Melissus of Thebes (I. iv), and Cleander of Aegina (I. viii). In 477 the chariot-race at Nemea was won by Melissus, and was briefly commemorated in the third Isthmian, which was made the proëme of the fourth Isthmian written in the same metre in the previous year.

After the defeat of the invasion of Xerxes, in 479, the poet rejoices in the removal of the intolerable burden, "the stone of Tantalus" that had been hanging over the head of Hellas; he celebrates the battles of Artemisium, Salamis, and Plataea, and hails Athens as "the bulwark of Greece."

The Olympian festival of 476 marks a most important epoch in the poet's life. No fewer than five Olympian odes were inspired by victories gained at that festival. The first Olympian celebrates the horse-race won by Hieron of Syracuse; the second and third, the chariot-race won by Thêrôn of Acragas. The prize for the boys' wrestling-match, carried off in the same year by Hâgêsîdâmus of the Western Locri, was promptly eulogised beside the Alpheüs in the eleventh Olympian, and was afterwards commemorated in the tenth, which was performed at the victor's home in the West.

If the fifth Isthmian, in honour of Phylacidas of Aegina, is as late as 476, it was composed while the poet was still in his native land. It was probably in the autumn of 476 that Pindar left for Sicily. At Acragas he must have taken part in the production of the second and third Olympian odes in honour of the victory in the chariot-race, lately won by Thêrôn. He also wrote an encomium on Thêrôn, and a song for Thêrôn's nephew, Thrasybûlus. At Syracuse he produced his first Olympian ode in honour of the horse-race won by Hieron's courser, Pherenîcus, and his first Nemean on the victory in the chariot-race won in the previous year by Chromius, whom Hieron had appointed governor of the newly-founded city of Aetna.

Probably in the spring of 475 Pindar returned to Thebes. It was at Thebes that the chariot of Hieron gained a victory celebrated in the

“second Pythian,” conjecturally assigned to 475. The same is the date of the third Nemean, on the victory of Aristocleides, a pancratiast of Aegina.

In 474 Pindar was once more present at Delphi. After the Pythian festival of that year he commemorated in the third Pythian the victories won in the Pythian festivals of 482 and 478 by Hieron's steed, Pherenîcus, who had since won the Olympic race of 476. He also celebrated in the ninth Pythian the race in full armour won in 474 by Telesicrates of Cyrene, and, in the eleventh, the victory of Thrasydaeus of Thebes in the boys' footrace. 474 is the conjectural date of the victory in the chariot-race, won at Sicyon by Chromius of Aetna. To the spring of 474 has been assigned the dithyramb in praise of Athens.

The fourth Nemean, on Timasarchus of Aegina, the winner of the boys' wrestling-match, is assigned to 473. 472 is the probable date of the sixth Olympian, on the mule-chariot-race won by Hâgêsias of Stymphâlus and Syracuse, and also of the twelfth, on the long-race won by Ergoteles of Himera. It was apparently in this year that the Isthmian victory in the chariot-race, achieved in 477 by Xenocrates of Acragas, was privately commemorated by the victor's son (*I. ii*).

The victory of Hieron's chariot in the Pythian games of 470 was celebrated in a splendid ode, the first Pythian. In 468 the wrestling-match at Olympia was won by Epharmostus of Opûs, a Locrian town north of Boeotia (*O. ix*). In 464 the famous boxer, Diagoras of Rhodes, gained the victory celebrated in the seventh Olympian; and, in the same year, at Olympia, the foot-race and the pentathlon were won on the same day by Xenophon of Corinth, a victory nobly celebrated in the thirteenth Olympian. The success of Alcimidas of Aegina, in the boys' wrestling-match, is the theme of the sixth Nemean, assigned to 463, and the same is probably the date of the tenth, on the wrestling-match won by Theaeus of Argos at the local festival of Hêra. 463 is the conjectural date of the second and the ninth Paeans, the former composed for Abdera; the latter, for Thebes, on the occasion of an eclipse of the sun.

The victory in the chariot-race won in 462 by Arcesilas, king of Cyrene, gives occasion to the longest, and one of the finest, of all the odes, the fourth Pythian, which is composed, to propitiate the king, at

the request of a Cyrenaean exile. The fifth Pythian was performed at Cyrene, on the return of the victorious charioteer and his horses. Alcimedon of Aegina, the boy-wrestler of 460, is celebrated in the eighth Olympian; another Aeginetan, Deinias, the winner of the foot-race about 459, is lauded in the eighth Nemean; and Herodotus of Thebes, who probably won the chariot-race in 458, is the theme of the first Isthmian, which was soon followed by the fourth Paean, written for the island of Ceôs. A second Theban, Strepsiades, won the pancratium, probably in 456 (*I. i*).

Psaumis of Camarina won the chariot-race in 452, and the mule-race, probably in 448; these two victories are sung in the fourth and fifth Olympians.

Among the latest of the odes is the eighth Pythian, on the victory gained in 446 by the boy-wrestler, Aristomenes of Aegina. The same is the conjectural date of the eleventh Nemean, an installation ode in honour of Aristagoras, the president of the council of Tenedos. He is probably the elder brother of Theoxenus of Tenedos, a favourite of Pindar, in whose praise he wrote a poem, and in whose arms he died at Argos. The poet is said to have attained the age of eighty. If so, the date of his death would be either 442 or 438, according as we accept the date 522 or 518 as the date of his birth.

His daughters conveyed his ashes to Thebes; and, nearly eight centuries later, his countryman, Pausanias, tells us of the site of the poet's tomb, and adds some of the legends relating to his life: —

Passing by the right of the stadium of Iolaüs (outside the Proetidian gate), you come to a hippodrome in which is the tomb of Pindar. In his youth he was once walking to Thespieae in the heat of noon-day, and, in his weariness, he laid him down a little way above the road. While he was asleep, bees flew to him, and placed honey on his lips. Such was the beginning of his career of song.

When his fame was spread abroad from one end of Greece to the other, the Pythian priestess... bade the Delphians give to Pindar an equal share of all the first-fruits they offered to Apollo. It is said, too, that, in his old age, there was vouchsafed to him a vision in a dream. As he slept, Proserpine stood beside him and said that, of all the deities, she alone had not been hymned by him, but that, nevertheless, he should make a song on her also, when he was come

to her. Before ten days were out, Pindar had paid the debt of nature.... Crossing the Dirce we come to the ruins of Pindar's house, and to a sanctuary of Mother Dindymene dedicated by Pindar. At Delphi, not far from the hearth where Neoptolemus was slain, stands the chair of Pindar. It is of iron, and they say that, whenever Pindar came to Delphi, he used to sit on it and sing his songs to Apollo.

Pindar was a devout adherent of the national religion of Greece, and his Paeans give proof of his close connexion with the worship of Apollo at Delphi. Reverence for the gods is a prominent characteristic of his work. "From the gods are all the means of human excellences."

"It is the god that granteth all fulfilment to men's hopes; he bendeth the necks of the proud, and giveth to others a glory that knoweth no eld." The poet rejoices in recounting the old heroic legends, especially when they are connected with Castor and Pollux, or Heracles, or the Aeacidae. "My heart cannot taste of song without telling of the Aeacidae." But he resolutely refuses to ascribe to the gods any conduct which would be deemed unseemly if tried by a human standard. If a legend tells that, when the gods feasted with Tantalus, they ate the flesh of his son Pelops, Pindar refuses to represent the gods as cannibals. "It is seemly," he says, "to speak fair things of deities."

"To revile the gods is a hateful effort of the poet's skill."

## I. THE STYLE OF PINDAR

Writing in Rome in the age of Augustus, Dionysius of Halicarnassus, after quoting a dithyramb of Pindar, expresses an opinion, which (he says) will be accepted by all readers of literary taste: —

“These lines are vigorous, weighty and dignified, and are marked by much severity of style. Though rugged, they are not unpleasantly so, and though harsh to the ear, are only so in due measure. They are slow in their rhythm, and present broad effects of harmony; and they exhibit, not the showy and decorative prettiness of our own day, but the severe beauty of a distant past.”

In the same age, Horace describes Pindar as inimitable. He is “like a river rushing down from the mountains and overflowing its banks.”

“He is worthy of Apollo’s bay, whether he rolls down new words through daring dithyrambs”; or “sings of gods and kings,” or of “those whom the palm of Elis makes denizens of heaven”; or “laments some youthful hero, and exalts to the stars his prowess, his courage, and his golden virtue.”

“A mighty breeze” (he adds) “uplifts the Swan of Dirce.”

About 88 A.D. Quintilian tells us that “of lyric poetry Pindar is the peerless master, in grandeur, in maxims, in figures of speech, and in the full stream of eloquence.”

Our own poet, Gray, in his ode on the *Progress of Poesy*, has sung of the “pride,” and the “ample pinion,”

“That the Theban eagle bear Sailing with supreme dominion  
Through the azure deep of air.”

Pindar’s style is marked by a constant and habitual use of metaphor. To describe the furthest limits of human achievement, he borrows metaphors from the remotest bounds of travel or navigation, the “pillars of Heracles” in the West, the Phâsis and the Nile in the East, and the Hyperboreans beyond the North. The victor’s merits are “countless as the sand.” Olympia is the “crown,” or the “flower” of festivals; it is peerless as water, bright as gold, and brilliant as the sun.

His similes for poetic effort are apt to be drawn from the language



of the particular form of athletic skill which he is commemorating, whether it be the chariot-race, or leaping, or throwing the javelin. He has "many swift arrows in his quiver"; he approaches the holy hill of Elis with "shafts from the Muses' bow." The poet's tidings bear abroad the victor's fame "faster than gallant steed or winged ship"; "sounding the praise of valour," the poet will "mount the flower-crowned prow." His province is "the choice garden of the Graces"; he tills the field of the Graces, or of Aphrodite. For a digression he finds an image in the parting of the ways between Thebes and Delphi. But his metaphors are sometimes mixed, as when he bids his Muse "stay the oar and drop the anchor,"

"for the bright wing of his songs darts, like a bee, from flower to flower." He fancies he has on his lips a whetstone, which "woos his willing soul with the breath of fair-flowing strains." He also compares the skilful trainer to the whetstone, "the grinding stone which gives an edge to bronze."

In describing his art, he resorts to familiar and even homely comparisons. Poets are "the cunning builders of song." An ode is sent across the sea "like Tyrian merchandise." The poet's mind is a register of promised songs, in which a particular debt can be searched out; praise that has been long deferred may be paid with interest.

The trainer, entrusted with the words and the music of the ode, is "a scroll-wand of the Muses," "a mixing-bowl of song." Among homely metaphors we have that of the shoe:—"let him know that in this sandal he hath his foot"; and that of the seamy side:—"ills can be borne by the noble, when they have turned the fair side outward." The poet compares himself to "a cork that floats above the net, and is undipped in the brine." An inglorious youth has "hidden his young life in a hole" or is a "chanticler that only fights at home." The victor in a boys' wrestling-match has "put off from him upon the bodies" of his defeated rivals "the loathsome return, and the taunting tongue, and the slinking path." Lastly, by an image derived from the action of running water on the basements of buildings, a city is described as "sinking into a deep gulf of ruin."

The metaphors and similes of Pindar are, in fact, derived from many sources. From common life, as from awakening and thirst,

from a debt, or a drug, or a spell; from the wine-cup, and the mixing-bowl, the physician, or the pilot. Or, again, from the natural world, as from flowers and trees, root and fruit, gardens and ploughed fields, nectar and honey; from the bee; the cock, the crow, and the eagle; the fox, the wolf, and the lion; from a star, from light and flame, winds and waters, breeze and calm, fountain and flood, wave and shingle, sailing and steering. Or from the arts, such as weaving or forging, or cunning workmanship in gold and ivory and white coral; gates, or nails, or keys; the wheel or the whetstone; a foundation, a flight of stairs, a bulwark, a pillar or tower. Lastly, from manly exercises, from the chariot, or the chase, or from wrestling, or from flinging javelins, or shooting arrows.

One of his main characteristics is splendour of language, as in the opening of the first Olympian: "Peerless is water, and gold is the gleaming crown of lordly wealth.... Look not for any star in the lonely heavens that shall rival the gladdening radiance of the sun, or any place of festival more glorious than Olympia." In the sixth Olympian the new-born babe is "hidden in the boundless brake, with its dainty form steeped in the golden and deep purple light of pansies." This splendour includes swiftness of transition from image to image, from thought to thought. "The blossom of these hymns of praise flitteth, like a bee, from theme to theme."

Another characteristic is the dexterous way in which the poet links the athletic life of the present with the martial exploits of the heroic past. The athletes of the day have their earliest exemplars in the mythical heroes, in Heracles, in Telamon and Ajax, in Peleus and Achilles.

A third is the element of counsel. The odes are frequently interspersed with religious precepts and moral maxims: "If any man hopeth to escape the eye of God, he is grievously wrong."

"Trial is the test of men." Few have gained pleasure without toil."

"Wealth adorned with virtues is the true light of man." Sometimes a touch of satire is added: "The prosperous are deemed wise, — even by their fellow citizens."

The great games of Greece arouse in the poet a lofty imagination that knows no local limitations, but is Panhellenic in its range. The victor whom he celebrates may be the ruler of some Sicilian colony

far from the mother-land, but that ruler belongs to the Hellenic world, and the poet who praises him is himself eager to be foremost, not merely within the limits of the land of Hellas, but “among the Hellenes everywhere.”

## II. THE NATIONAL FESTIVALS

The national festivals of Greece were among the most important means for awakening and fostering the national spirit. No Barbarian was permitted to take part in them. They were open solely to citizens of Greece, or of the Greek colonies; and on these occasions the colonies were eager to assert their sense of union with the motherland. Hence the festivals were attended by visitors and competitors from every part of the Greek world, from Rhodes and Cyrene, and from the Greek cities of "Greater Hellas" and of Sicily. The national festivals attained their highest splendour during the time when the national spirit was roused by the conflicts with the Barbarians, which began about 500 and ended in 479 B.C.

On the approach of the festal occasion a sacred truce was proclaimed by heralds sent to all the Greek States. Any soldier in arms entering: Elis during the Olympian festival was treated as a prisoner of war, who could not return to his own State until he had been ransomed.

The earliest of the Greek festivals for holding athletic contests had their origin in funeral ceremonies. Such were the prehistoric games held in memory of Patroclus and Oedipus, and the Nemean and Isthmian games. Of the many local assemblies there were four which, in course of time, became of national importance. Of these four, the earliest and the latest, the Olympian and the Nemean, were in honour of Zeus, while the Pythian was connected with Apollo, and the Isthmian with Poseidon. But, in their original form, the Nemean games were founded by the "Seven against Thebes" in memory of the untimely death of the infant Opheltes, the son of the Nemean king, Lycurgus; while the Isthmian games were instituted by Sisyphus, king of Corinth, in commemoration of his nephew, the ill-fated Melicertes, who was washed ashore to the East of the Isthmus, and was afterwards worshipped as a sea-god under the name of Palaemon.

*The Olympian festival* was held once in every four years, and the Pythian always fell in the third year of the Olympian period. Both of these were held in August, and each of them was followed by a

Nemean and an Isthmian festival, the Nemean taking place in July of the first year, and the Isthmian in April of the second year, after each Olympian or Pythian festival. It is here assumed that the order of the festivals in the age of Pindar was the same as that in 220 to 216 B.C. for which we have definite details. On this assumption, the following table shows the sequence in and after 476 B.C.

|            |     |     |                  |     |     |         |   |
|------------|-----|-----|------------------|-----|-----|---------|---|
| April 476  | ... | ... | <i>Ol.</i> 75, 4 | ... | ... | Isthmia | } |
| August 476 | ... | ... | <i>Ol.</i> 76, 1 | ... | ... | Olympia |   |
| July 475   | ... | ... | <i>Ol.</i> 76, 2 | ... | ... | Nemea   |   |
| April 474  | ... | ... | <hr/>            | ... | ... | Isthmia | } |
| August 474 | ... | ... | <i>Ol.</i> 76, 3 | ... | ... | Pythia  |   |
| July 473   | ... | ... | <i>Ol.</i> 76, 4 | ... | ... | Nemea   |   |
| April 472  | ... | ... | <hr/>            | ... | ... | Isthmia | } |
| August 472 | ... | ... | <i>Ol.</i> 77, 1 | ..  | ... | Olympia |   |
| July 471   | ... | ... | <i>Ol.</i> 77, 2 | ... | ... | Nemea   |   |
| April 470  | ... | ... | <hr/>            | ... | ... | Isthmia | } |
| August 470 | ... | ... | <i>Ol.</i> 77, 3 | ... | ... | Pythia  |   |
| July 469   | ... | ... | <i>Ol.</i> 77, 4 | ... | ... | Nemea   |   |
| April 468  | ... | ... | <hr/>            | ... | ... | Isthmia | } |

The four festivals formed a circuit, or *περιοδοç*, and one who had gained a victory in all is described in Greek inscriptions as a *περιοδοvίκτης*.

The Olympian festival is said to have been founded by Heracles. The legend also told that Oenomaüs, king of Pisa, the ancient capital of Elis, compelled the suitors of his daughter to compete with him in the chariot-race, and slew all whom he vanquished. He was at last overcome by Pelops, who thus became the prototype of all Olympic victors. It was near the tomb of that hero that the games were held.

‘ The first definite fact in their history is their reorganisation by Iphitus, king of Elis, in 776 B.c. This date marked the beginning of Greek chronology, and, from 776 B.C., we have a complete list of the winners in the Olympian foot-race for nearly 1000 years, down to 217 A.D. Originally the prizes were tripods or other objects of value; but, in the seventh Olympiad, the crown of wild olive was introduced on the advice of the Delphic oracle.

Olympia, the scene of the festival, lies on the right bank of the river Alpheüs, at the point where it is joined by the torrent of the Cladeüs. To the north is the hill of Cronus, a tree-clad eminence 403 feet in height. In 776 B.C. the only building in the Olympian precinct was the wooden structure of the Hêraeum. Among the treasures of this temple was the disc recording the names of Iphitus and Lycurgus as “founders” of the Olympic festival, and the table of ivory and gold on which the crowns for the victors were placed. There was also an altar of Zeus built up of the ashes of the victims slain in each successive festival. The excavations begun in 1874 have revealed the walled precinct known as the *Altis*, 750 feet long by 570 feet broad, with many remains of important buildings; also the site of the stadium, 630 feet in length, with the start and the finish of the race marked by slabs of stone about 18 inches wide extending across the breadth of the course, each slab divided at intervals of about four feet. Between the stadium and the river lay the hippodrome, with a circuit of eight stades, or nearly one mile, but the actual course traversed was six stades. The four-horse chariots ran twelve times round this course, so that the race extended to 72 stades, or nine miles.

In historic times, certainly in the age of Pindar, the festival lasted for five days, and the day of the full moon was probably the central day of the five. The festival began with a sacrifice, and ended with a feast, and the intermediate time was reserved for the athletic contests. The order of the official record of the events in the fifth century was as follows: —

(1) Single stadium foot-race; (2) double stadium foot-race; (3) long race; (4) pentathlum, or compétition in five events, foot-race, long jump, throwing the discus, hurling the javelin, and wrestling; (5) wrestling; (6) boxing; (7) pancratium, a combination of boxing and wrestling; (8), (9), (10) boys’ foot-races, wrestling, and boxing; (11) race in armour; (12) chariot-race; (13) horse-race. There was also a mule-chariot-race, which was discontinued after 444 b c.

The order in the official record was not the order adopted in the actual contests. We know that the boys’ contests were completed

before the men's; that all the foot-races fell on the same day; that a single day was devoted to the wrestling, boxing, and pancratiun; that the horse-race was succeeded by the pentathlon; and that the last of all the events was the race in armour. The morning was reserved for the races, and the afternoon for the boxing, wrestling, pancratiun, and pentathlon. The following has been suggested as a probable programme for the period beginning 468 B.C.

Second day. — Chariot and horse-races, and pentathlon.

Third day. — Boys' events.

Fourth day. — Men's foot-races, wrestling, boxing, and pancratiun; and race in armour.

*The Pythian Festival.* — In 582 B.C. the local musical festival, held every eight years at Delphi, was transformed into a Panhellenic festival, held every four years under the presidency of the Amphictyons. The chief event in the musical programme was the Hymn celebrating Apollo's victory over the Python. This was sung to the accompaniment of the lyre. In 582 two competitions were added, (1) singing to the flute, and (2) the solo on the flute. A victory in the latter event is commemorated in the twelfth Pythian. Playing on the lyre was added in 558. Next in importance to the musical competitions were the chariot-and horse-races. The athletic programme was the same as at Olympia, with the addition of a double-stadium and long-race for boys. The last of all the events, the race in armour, was introduced in 498.

In Pindar's time the athletic competitions took place, not on the rocky slopes of Delphi, but on the Crisaeian plain below; and the horse-races were never held anywhere else. But, about 450, a new stadium for the other events was constructed on the only level ground that was available north-west of the precinct of the temple of Apollo. Pausanias says that the stadium was "in the highest part of the city." This stadium is conspicuous among the remains of Delphi. "A more striking scene for the celebration of national games could hardly be imagined."

The precise duration of the Pythian festival is unknown. It probably began with the musical competitions; these may have been

followed by the athletic events; and, finally, by the chariot-race and the horse-race. The prize was a wreath of bay-leaves plucked by a boy whose parents were still alive. The chief religious ceremony was the procession which passed along the Sacred Way to the temple of Apollo.

*The Isthmian festival*, held near the eastern end of the Isthmus of Corinth, was probably the most largely frequented of all the Panhellenic assemblies. This was due to the fact that it was very near to a great city, and -was easily reached from all parts of the Greek world. It was only a few hours' journey from Athens, by land or sea.

The ancient local festival in honour of Poseidon was apparently reorganised as a Panhellenic festival in 581. The sanctuary of Poseidon, where the games were celebrated, has been excavated. It was a small precinct surrounded by an enclosure, the northern side of which was formed by the great military wall guarding the Isthmus. Traces have been found of the temples of Poseidon and Palaemon. The sanctuary was lined on one side by a row of pine-trees, and on the other by statues of victorious athletes. The stadium, about 650 feet long, lay in a ravine which had once been the course of a stream. The festival began with a sacrifice to Poseidon, and, in Pindar's day, included athletic and equestrian competitions.

The Isthmian crown was, at that time, made of celery (σελινον), — dry celery (as the scholiast explains) to distinguish it from the fresh celery of the Nemean crown.

*The Nemean festival*, the latest of the four, was first organised as a Panhellenic assembly in 573. The scene was the deep-lying vale of Nemea, "beneath the shady hills of Phlius." The neighbouring village of Cleônae held the presidency of the games until 460, when this privilege was usurped by the Argives. At Nemea there was no town, but there was a hippodrome, and a stadium, the site of which is still visible in a deep ravine. There was also a sanctuary of Zeus, of which three pillars are still standing, while the grove of cypresses, which once surrounded it, has disappeared. The programme, like that of the Isthmian festival, included numerous events for boys and youths. Most of the competitors came from Athens, Aegina, and Ceôs, and from the Peloponnesus; few from Italy or Sicily.



### III. THE STRUCTURE OF PINDAR'S ODES

Of the seventeen works ascribed to Pindar, only the four books of the Epinician Odes have come down to us in a nearly complete form. Each of these Odes is prompted by a victory at one of the Panhellenic festivals. The contest itself is not directly described, but it colours the metaphors and similes used in the Ode. The poet also dwells on the skill, the courage, or the good fortune of the victor, and on the previous distinctions won by himself, or his family; but even the enumeration of these distinctions, generally reserved for the end of the ode, is saved from monotony by touches of the picturesque. The athlete's crown brings credit to his home, to his city, and his country; it is therefore open to the poet to dwell on any topic connected with the local habitation of his hero.

In every ode the poet mentions the god in whose honour the games were held, or the festival at which the ode was sung, and introduces some ancient myth connected (if possible) with the country of the victor. Thus, in the odes for Aeginetan victors, we have the glorification of the Aeacidae. Syracuse, although it has its point of contact with the legend of Arethusa, has no mythical heroes. Hence, in the first Olympian, the place of the myth is taken by the legend of Pelops and the founding of the Olympic games.

The myth is generally placed in the middle of the ode, and each ode has necessarily a beginning, a middle, and an end, with transitions between the first and second and the second and third of these portions. Thus an ode may have five divisions, and there is a technical term for each: — the beginning (*ἀρχή*) is followed by the first transition (*κατατροπή*), which leads up to the centre (*ομφαλός*), succeeded in its turn by the second transition (*μιτακατατραπή*), and by the conclusion. By placing a prelude (*τροίμιον*) just before the true beginning and another subdivision (*σφραγίς*, or “seal”) just before the end, we obtain seven divisions corresponding to those of the “nome” of Terpander

(fl. 700 B.C.), which has been supposed to be the model on which the Odes of Pindar are constructed.

It is further pointed out by some editors of Pindar that, in every

poem, he “repeats one or more significant words in the corresponding verses and feet of his strophes, and that in these words we must look for the secret of his thought”; that this repetition is found in 38 out of the “ extant Odes, while the other six are of very narrow compass, and that “these repeated words served as cues, as mnemonic devices.”

In the earlier lyric poetry of Greece, every stanza was in the same metre, was sung to the same music, and accompanied by the same movements of the dance. Such were the stanzas of Sappho and Alcaeus, imitated in the Sapphic and Alcaic Odes of Horace. Traces of a three-fold division have, however, been found in a recently discovered poem of Alcman (*fl.* 657) in which two symmetrical stanzas of four lines are followed by a stanza of six in a different metre. These three divisions may be regarded as an anticipation of the Strophe, Antistrophê, and Epôdos usually ascribed to Stêsichorus of Himera (632-556). The theory that the choral Epode was added by Stêsichorus depends on the interpretation of a proverb applied to ignorant persons, οὐδέ τα τρία

Στησιχόρου γινώσκεις. By some of the late Greeks this was referred to the choral “triad,” and this view was revived by J. D. Van Lennep in 1777. But the proverb is sometimes quoted without the definite article, in which case it may simply mean, “You do not know even three (verses) of Stêsichorus!”

The Ode was usually sung in a hall or temple, or in front of the victor’s home, or during a festal procession thereto. Three of the Odes, which have no Epodes (O. xiv, N. ii, and I. viii), may be regarded as processional poems.

With the possible exception of the eleventh Olympian, it is not at all probable that any one of the Odes was performed immediately after the victory. The “chant of Archilochus, with its thrice repeated refrain,” sufficed for the immediate occasion, the performance of a new ode being deferred to a victor’s return to his home, or even to some subsequent anniversary of the victory. The chorus consisted of friends of the victor. The number is unknown, and it probably varied. They spoke in the person of the poet; very rarely does the Ode give dramatic expression to the point of view of the chorus. The singing was accompanied by the lyre, or by the lyre and flute. Besides song

and music, there was a third element, that of the dance. No two Odes of Pindar have the same metrical form, except the two which appear in the MSS as the third and fourth Isthmian, and the identity of metre is one of the reasons for regarding them as a single Ode.

In the Odes of Pindar there are three kinds of rhythm: — (1) the paeonic; (2) the dactylo-epitritic; and (3) the logaoedic.

(1) — *The paeonic rhythm* consists of the various forms of the *paeon*, one long syllable combined with three short ( — U U U, or U U U — , or U U — U), and the feet which (on the principle that one long syllable is equal to two short) are its metrical equivalents, namely the *crelic* ( — U — ), and the *bacchius* ( — — U).

This rhythm is represented solely by the second Olympian and the fifth Pythian.

(2) — *The dactylo-epitritic rhythm* combines the *dactyl* ( — U U) and its equivalents, with the *epitrite* ( — U — ) and its equivalents. About half of the Odes are in this rhythm: — O. iii, vi, vii, viii, xi, xii; P. i, iii, iv, ix, xii; N. i, v, viii-xi; I. i-vi.

(3) — *The logaoedic rhythm*, from λόγος, “prose,” and αοδή, “verse.” In this rhythm dactyls are combined with trochees (and tribrachs). This rhythm is used in the following Odes: — O. i, iv, v, ix, x, xiii, xiv; P. ii, vi-viii, x, xi; X. ii-iv, vi, vii; I. vii, viii.

Pindar himself describes the *dactylo-epitritic* Ode, O. iii, as *Dorian*, and the *logaoedic* Ode, O. i, as *Aeolian*. We may assume that all the *dactyloepitritic* Odes are in the *Dorian* mode, and all the *logaoedic* in the *Aeolian*. Lydian measures are also mentioned in the *logaoedic* Odes, O. v 19, xiv 17, and in N. iv 45. There was therefore some affinity between the *Aeolian* and the *Lydian* measures. *Lydian* measures are, however, also mentioned in one *dactylo-epitritic* (or *Dorian*) Ode, N. viii 15.

The *Paeonic* rhythm was used in religious and serious poems, namely, the second Olympian, which includes a solemn description of the Islands of the Blest, and the fifth Pythian, which dwells on the Carneian festival and commemorates the departed heroes of Cyrene. The *Dorian* rhythm of the *dactylo-epitritic* Odes is grave and strong, steady and impressive. The poet himself said in one of his *Paeans* that “the *Dorian* strain is most solemn.” Several of the Odes in this rhythm have an epic tone and character. As examples we have O. vi

(the story of the birth of Iamus), vii (the legend of the Sun-God and Rhodes); P. i (the splendid Ode on the lyre, on the eruption of Etna, and on the legend of Philoctetes), iii (on Hieron's illness), iv (the voyage of the Argonauts), xii (Perseus and the Gorgon); N. i (the infant Hercules), viii (Ajax and Odysseus). The *Aeolian* rhythm was bright, full of movement, well suited for a poem on the dashing horsemanship of a Castor. There is plenty of almost playful movement in the second Pythian; for example, in the passage about the ape, and the fox, and the wolf, and about the poet floating like a cork above the net that is plunged in the brine. The Lydian measures sometimes associated with this rhythm were originally accompanied by the flute, and were also sometimes used in dirges.

## IV. PINDAR'S DIALECT.

*Pindar's dialect* does not correspond to any language that was actually spoken in any part of the Hellenic world. It is a literary product resulting from the combination of the epic language (which is itself composite) with Doric and Aeolic elements. The Doric dialect forms the groundwork. This arises from the fact that the choral lyric poetry of Greece was first cultivated by the Dorians, and principally at Sparta, in the age of Alcman and Terpander. Stêsichorus of Himera was also a Dorian, but his poetry had close affinities with the Epic style. The true Dorian tradition was maintained by Pindar, Simonides, and Bacchylides, all of whom are called Dorian poets, though Pindar was an Aeolian of Thebes, and Simonides and his nephew Ionians of Ceôs.

While these dialects are blended together, there is a general avoidance of the extreme forms characteristic of each. Thus Pindar has no Epic forms in *-φι*, or infinitives from verbs ending in *-ω*. Similarly, while he uses *ων* for *ουν*, he never uses the Doric *ω* for *ου* in *τώ* and *τώς* and in *Μώσα*. Nor, in the inflexions of verbs.

Under the influence of the Lesbian poets, Alcaeus and Sappho, certain Aeolic forms are introduced. Thus we have *οι* for *ου*, in *Μοισα*, and in participles, such as *ἰδοισα* and *εοισα* (for *ονσα*). We also have *-αις* for *-ας* in first aorist active participles, such as *κλέψαις* and *όλίσαις*. Further, *φαεννον* and *κλεα-νον* are used for *φαεινον* and *κλιῖνον*, and *οννμα*, for *όνομα*, and similarly *οννμάζω*.

The Doric *ά* is used for the Epic and Attic *η* in words like *άρχά*, *κράνα*, *Ἄχώ*, *Ἀώς*. But, in forms from *βάλλω*, *πλήθω*, *χράω*, *η* remains unchanged, e g. *βφΧησθαι*, *ττληθονρος*, *χρησθεν*. *αο* and *αω* are contracted into *a*, e g. *ττασαν* (for *ττασάων*, *πασών*), *ταν*, *Μοισάν*. *α* is sometimes found instead of *e*, as in *τάμνοισαι*, *τράφοισα*, *φρασίν*.

Among changes of consonants may be noted, *γλίφαρον* for *βλίφαρον* (*P. iv 121*), side by side with *ίλικοβλίφάρου* (*ib. 172*); *ορνιχα* for *όρνιθα*, *αντις* for *ανθις*, *St κοντά i* for *δέονται*, *τίθμος* for *θζσμός*, *eVXος* for *ισθλός*, *ζυνον* for *κοινόν*, *ώτε* for *ώστε*.

The Epic tradition is followed in assuming the survival of the *digamma* at the beginning of certain words. Before these words

vowels may stand; and short vowels generally remain unelided. Among these words are: — *ἀναξ, ἀνάσσω, ἀνδάνω, αχῶ, ἄδομαι, εἶδος, εἰδώς, ἰδσιν, ἰδρις, ἰσαντι, εἵκοσι, εἰντιν, Ιοικότα, Ζπος, ἐλπίς, ἰργον, ἐρξας, ἰσπέρα, ἔτος, ἦθος, ἸδαΓος, ἰδιο?, Ἰλιάδας, ἴσος, οἱ (sibi), ος (sui i), οκος, οἴκιω, and flavix.*

In nouns of the first declension, the genitive singular (masculine) ends either in -ao or in -à; the genitive plural (masculine or feminine), in *άν* (not *άων*), *e g.* *Αἷακιδάν, and ἀρετάν αιτο πασαν.* In the second declension, the genitive singular ends in -ου or (less often) in -οιο. The accusative plural has the Doric ending in -ος in some old MSS in six passages: — *κακαγόρος* (O. i. 53), *εσλος* (N. i. 24; iii 29), *νâtρος* (O. ii 71), *υπέροχος* (N. iii 24), *ημενος* (N. x 62). In the third declension, the dative plural in -εσσι is preferred, *e g.* *ελαννόντεσσι* (for *ι\αύνονσιν*).

In personal pronouns we almost always find the \* forms in *μμ*, as *αμμες, αμμι (ήμῖν), ἄμμε, νμμες, νμμι, νμμε.* For the second person singular we have nom. *τυ*, gen. *σεο, σεν, σεθεν*, dat. *ΤΟΙ, τίν, (σοί?)*. Among possessive pronouns we have *άμος* for *εμάς*, *τεος* for *σος*.

In verbs, the third person plural never ends in -ουσι but either in the Doric -οντι or the Aeolic -οισιν. The infinitive oftener ends in the Doric -μεν than in the Attic -ειν, *e g.* *σταμεν, θίμεν, δόχεν, ἔμεν, θανίμῖν, Ιμμεν* (and *ἔμμεναι*). There is manuscript authority for -εν in *γαρνεν* (O. i 3), *τροπενεν* (O. iii 25), *ἀγαγέν* (P. iv 56), and *τράφιν* (P. iv 115). The feminine participle present and second aorist active ends in the Aeolic -οισα, and the first aorist active in -αις, -αισα.

Among the prepositions -*n-cha* is used for *μετά*, *ποτι* is found as well as *τρός*, and the final vowel of *ποτι* and *περι* may be elided, *ἐνς* was the original form of *eis* and *es*, and *ev* with the accusative is used for *εἰς* in P. ii llj 86, and iv 258.

The language of the different odes has an Aeolic or a Doric colouring which varies with the rhythms in which they were composed.

## V. MANUSCRIPTS

The 142 extant MSS of Pindar fall into two classes (1) the ancient MSS, and (2) the interpolated MSS. The ancient MSS belong to two recensions (a) the *Ambrosian*, best represented by a MS in the Ambrosian Library in Milan, and (b) the *Vatican*, at the head of which is the MS in the Vatican Library, in Rome. The following is a conspectus of the principal MSS belonging to these two recensions, with the portions of the Odes which they contain: —

### (1) (b) *The Vatican Recension.*

|                         |   |             |   |                                                                                 |
|-------------------------|---|-------------|---|---------------------------------------------------------------------------------|
| <i>B</i> (Rome)         | } | cent. xii   | { | <i>O.</i> i– <i>I.</i> viii, with scholia                                       |
| Vat. Gr. 1312           |   |             |   | (om. <i>P.</i> i, and parts of<br><i>O.</i> i, v, <i>P.</i> ii, <i>I.</i> viii) |
| <i>D</i> (Florence)     | } | ,, xiv      | { | <i>O.</i> <i>P.</i> <i>N.</i> <i>I.</i> with scholia                            |
| Laur. 32, 52            |   |             |   | ( <i>N.</i> i by another hand)                                                  |
| <i>E</i> (Florence)     | } | ,, xiv      | { | <i>O.</i> <i>P.</i> with scholia                                                |
| Laur. 32, 37            |   |             |   |                                                                                 |
| <i>G</i> (Göttingen)    | } | ,, xiii     | { | <i>O.</i> <i>P.</i> with scholia                                                |
| Philol. 29              |   |             |   |                                                                                 |
| <i>I</i> (Wolfenbüttel) | } | ,, xv       | { | <i>O.</i> (by second hand), <i>P.</i>                                           |
| Guelf. 48, 33           |   |             |   |                                                                                 |
| <i>P</i> (Heidelberg)   | } | ,, xiv      | { | <i>O.</i> <i>P.</i>                                                             |
| Palat. 40               |   |             |   |                                                                                 |
| <i>Q</i> (Florence)     | } | ,, xiii     | { | <i>O.</i> <i>P.</i> with scholia                                                |
| Laur. 32, 35            |   |             |   |                                                                                 |
| <i>U</i> (Vienna)       | } | ,, xiii–xiv | { | <i>O.</i> <i>P.</i> <i>N.</i> i, ii with scholia                                |
| Hist. Gr. 130           |   |             |   |                                                                                 |

(1) (a) *The Ambrosian Recension.*

|                                      |              |                                                           |
|--------------------------------------|--------------|-----------------------------------------------------------|
| <i>A</i> (Milan)<br>Ambr. C 222 inf. | } cent. xiii | { <i>O.</i> i-xii, with Ambrosian<br>scholia              |
| <i>C</i> (Paris)<br>Gr. 2774         |              |                                                           |
|                                      | } end of xiv | { <i>O.</i> i- <i>P.</i> v 51, with Vatican<br>scholia    |
| <i>M</i> (Perugia) B 43              |              |                                                           |
|                                      | cent. xv     | { <i>O.</i> i-xii, <i>P.</i> i-iv, with<br>scholia        |
| <i>N</i> (Milan)<br>Ambr. E103 sup.  | } „ xiii-xiv | { <i>O.</i> i-xiv, with scholia                           |
| <i>O</i> (Leyden) Q 4                |              |                                                           |
|                                      | end of xiii  | { <i>O.</i> i-xiii, with scholia on<br>i-viii             |
| <i>P</i> (Paris)<br>Gr. 2403         | } „ xiii     | { <i>O.</i> i- <i>N.</i> iv 68, vi 38-44,<br>with scholia |
|                                      |              |                                                           |

(2) *The interpolated mss* represent the editorial activity of three Byzantine scholars of century xiv: — Thomas Magister, Moschopulus, and Triclinius. Fifteen mss show the influence of the first of these scholars; forty-two that of the second, and twenty-eight that of the third.

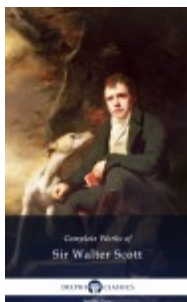


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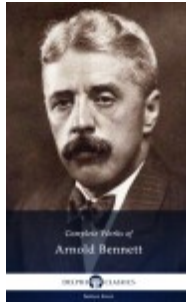
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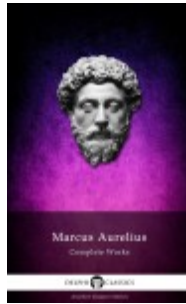
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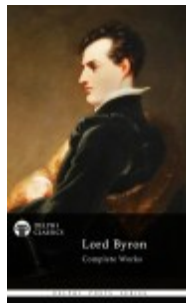
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*Ancient ruins of Argos in the Peloponnese. Pindar lived to about eighty years of age, dying c. 440 BC, while attending a festival at Argos. His ashes were taken back home to Thebes by his musically-gifted daughters, Eumetis and Protomache.*